ADVERTISE

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WOMAN'S WORK FOR WOMAN

Wilson Mrs Richard Oct93

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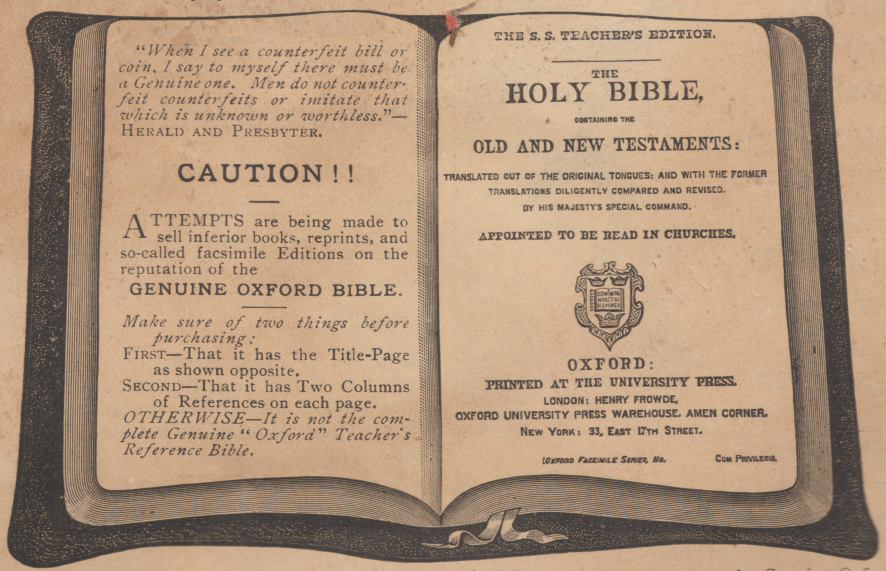
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WOMAN'S WORK FOR WOMAN.

VOL. VIII. OCTOBER, 1893. NO. 10.

THE Board of Foreign Missions has passed a formal vote of thanks both to Secretary Gresham and to Judge Terrell, American Minister to Constantinople, for their prompt and efficient action in behalf of the Mosul missionaries. The progress of events, which is unfolded upon another page, proves how energetic that action must have been, especially, as Mr. Shedd reminds us, "so much energy is lost in transmission" through Turkey. A loyal and mission-loving Church will heartily second those votes of thanks, having regard to the enormous burdens which Mr. McDowell has been, and still is, bearing, and to the dangers to which ladies and children have been, and still are, exposed.

IN the Mosul instance, the Turkish Government has manifested a commendable zeal to do what is right, and has shown that it has power to punish offenders when so determined. This will encourage Christian people throughout all Asia Minor and Syria, but the corruption of Turkish officials is too well known to allow our Government to relax, for a moment, its present hold upon the Ottoman imperial and vizierial conscience.

BEYOND all the help of man, our Church is called at this time to recognize with thankfulness God's merciful care over His missionary servants in special danger, not only at Mosul, but also in Siam and at Ichowfu, in North China. In carefully reading over the facts, do we not find reason to renew our confidence in the purpose of our God to raise up a true people to Himself in China, Siam, and Kurdistan? Does not faith see that these noisy eddies in the current, like the fall in the river which carries the water down faster, are moving on His deep designs?

THE peace and confidence in which Ichowfu Station has been living was sadly disturbed, June 8, by a regular Chinese riot, founded on the usual stories concerning foreigners. Rev. C. A. Killie was assailed as he was riding home in the afternoon, by two Chinamen, who demanded a hundred ounces of silver under penalty of death by next morning. He got away safely, but afterwards, by the advice of Chinese helpers and accompanied by six of them, he returned to find the offenders and was surrounded by a mob; "it seemed as if every man, woman, and child threw a stone." Mr. Killie was struck on the back of his head but managed to escape to his home, where, all the other gentlemen being absent, the ladies promptly joined him in preparing to defend themselves. The Chinese physician, Dr. Lien, and the medical student, Wang, were caught and dragged by their hair, barely alive, to the *yamen*. Six Christian men were despatched, one after another, to the same place, to seek protection for the Station, but the gatekeepers refused admission; two, rushing past them, were imprisoned with cruel treatment. The four men, though faint and suffering from wounds, preached Christ all night to thirty or forty criminals of the worst sort.

The mission premises were searched at 1.30 A.M. for stolen children. At daylight Mr. Killie went on horseback to the *yamen*, secured the release of two men, was escorted home by a guard of soldiers, and, later, the other two helpers were also dismissed. Throughout the whole affair the Chinese Christians were true as steel.

THE issue of the Ichowfu riot was favorable and was secured within twenty days and on the spot, without appeal to the Consul. Absent members having returned, the station missionaries made a united call on the Prefect and supplied him with information which caused the arrest of several ringleaders. Two of them were convicted and, to the horror of the missionaries, were beaten with a thousand blows apiece and condemned to

wear the *cangue* upon the streets for an indefinite time. Our brethren having begged the release of these two men and two others who were under accusation, they all came to the mission premises and performed the ceremony of head-knocking. The men who acted as securities suggested that two of these were weak from punishment and very poor, and it would be nice to give them a little money! To "this humane but truly Oriental suggestion" our brethren "gladly acceded," and their enemies went away, to the admiration of the onlookers, with enough to feed them several days.

The Prefect issued a good proclamation, and a copy framed in glass was hung at the outer gate of the mission grounds.

THE missionaries for West Africa, who left New York in the spring, landed at Batanga, June 27. The three men were all to start with Dr. Good on July 17, for the site of the projected station, Nkõñemekák; but Dr. Laffin would, at first, remain only long enough for consultation with regard to plans, and return, alone, to the coast, where the health of several of the Mission, particularly, we are sorry to say, that of Mrs. Good, demanded his attendance. Of other medical work his hands were full, from the moment he landed, and he says the people have such confidence in our brethren that he could do whatever he pleased with patients.

FOR the fourth time Dr. Good has tramped the long road into the Bule country. He cut the first clearing for the new station on June 5, and, having begun the erection of native houses, left his Batanga men to finish them in time for the arrival of the other pioneers. The Bule people were behaving better than could have been expected, and promised to build a house for the Mission, like their large palaver houses, where crowds can gather and meetings be held; a large tent was also going up. Carriers were thick as messenger-boys in New York and at cheaper rates than traders pay, and Dr. Good writes to the Board, six days before they expected to march forward upon this long-thought-of enterprise: "You cannot move too fast for me; I see no obstacle to our establishing three or four stations as fast as the men can be gotten out."

WE cannot leave out of our prayers this important advance in our Africa Mission, in its first stage, nor any of the persons connected with it; neither should we forget that the Board hopes to open a second station within a year, for which the men are not yet in sight. One of them should be a physician.

As we go to press, the Woman's Congress of Missions, to be held in Chicago, Oct. 2–4, is yet fifteen days in the future. It is sure to be an occasion of great interest and profit. Mrs. Charles, author of the *Schönberg-Cotta Family*, Mrs. Isabella Bird Bishop, the interesting traveler, the Countess of Aberdeen, Miss Charlotte Yonge, the historian and novelist, are all mentioned in connection with the Congress; but our endeavors to secure a complete advance programme have been disappointed. Next month, however, we shall hope to report on the programme as carried out.

SOMETHING for you to do: See to it that the Letter which the Secretary, Mr. Robert Speer, has just written to Sunday-school Superintendents, reaches the mark and is not considered "a dead circular" in your School; that the Teachers come together, read, and act upon it, prayerfully. If your Superintendent has not received a copy of this Letter, do not wait, but send his name right on, yourself, to Mr. Speer, 53 Fifth Ave., New York.

THE girls' boarding-school in Bangkok, on account of its proximity to the Palace, had to be closed in July, and all the inmates were moved, for security, to a house near the English Consulate. Otherwise, the warlike atmosphere has but little interfered with missionary work.

A GAMBLING shed, in Bangkok, has been converted into a preaching hall, where our brethren conduct services three times a week, with audiences of 300–500. Mr. Eakin is over-crowded, and has the prospect of hearing his classes on the verandah of his dwelling-house another year, rain or shine.

THE Annual Missionary Conference held in the summer, in Japan, is like a big "Northfield." It opened this year, early in August, at Arima, among the mountains near Kobe. The main topics proposed were: the Holy Spirit and the Resurrection. All denominations of Christians are represented in the Conference, and it is pleasant to hear that forty Presbyterian missionaries in China had been able to run over, to share the refreshing.

OUR MISSIONARIES IN PERSIA

AND POST OFFICE ADDRESSES.

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Mrs. E. W. McDowell,	"	Miss Cora Bartlett,	Teheran.	Miss S. S. Leinbach,	"
Miss Anna Melton,	"	Miss Mary A. Clark,	"	Miss Annie Montgomery,	"
Miss Lillian Reinhart, *en route*,	"	Miss Annie Gray Dale,	"	Miss Charlotte Montgomery,	"
Dr. Mary E. Bradford,	Tabriz.	Mrs. Lewis F. Esselstyn,	"	Mrs. J. G. Watson,	"
Mrs. Turner Brashear,	"	Miss Letitia H. McCampbell,	"	Dr. Jessie C. Wilson,	"

In this country: Mrs. F. G. Coan, Wooster, Ohio; Miss Dean, Detroit, Mich.; Mrs. Labaree, Winchester, Mass.; Miss C. O. Van Duzee, Jamestown, N. Y.; Mrs. Van Hook, Room 48, McCormick Block, Chicago.

SIX HUNDRED MILES ON HORSEBACK IN EAST PERSIA.

Report of Itinerating Tour by Miss Schenck and Dr. Jessie C. Wilson, May 6–June 27, 1893.

Our journey from Hamadan to Ispahan and back covered a distance of perhaps more than six hundred miles and occupied seven weeks and a half, including the week so pleasantly spent with English missionaries in Julfa, Ispahan. Of the thirty-nine villages visited, six were Armenian and the remainder Moslem. In one city we had one Jewish woman in our audience: but with that exception, the women were all Moslems or Armenians. In general our reception was cordial and we had little difficulty in securing the best *manzils* (stopping places) that the towns afforded. This, in some instances, was a sheep-fold, but the medicine box placed in the doorway usually proved a barrier to sheep and goats, if not to cats and chickens. Three times only we had difficulty in getting a room in Moslem villages.

Our aim and hope was to meet the women of every village and we were not disappointed, except one day spent in a caravansary where, on account of the publicity, we thought it unwise to attempt any work. On account of the cramped quarters in which we usually found ourselves, we tried to gather women underneath the trees; and we had our most attentive listeners and, to our mind, the most successful work was accomplished when we had the freedom of a garden where they could come and go at pleasure. Sometimes we were invited to spend the afternoon in a garden, but when the time came to go the women would say "It is very far;" or, "The gate is locked," which meant they were afraid to entertain us there. But we were never discouraged and always found some place in which to read and talk to them.

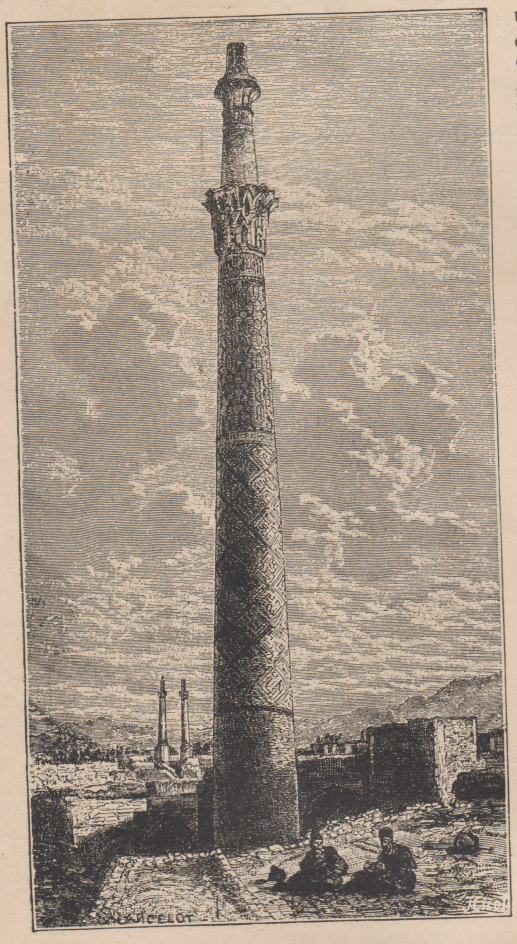
As far as possible, the medical was made subordinate to religious work and it was so far successful that such remarks as, "These women are not doctors but preachers," reached our ears. But in some cases it would have been impossible to do anything if we had not had the medicine chest. The first question before the caravan was unloaded almost always was, "Is there a doctor with you?" We always ate our lunch and had some rest first, making no appointments to see the women until we were prepared by a few hours' sleep to undergo the not at all easy task of distributing medicines. In all the villages except one, the people understood the Persian language. Our stay being of such short duration it was impossible to do much satisfactory medical work, but I hope that some were benefited even by the short attendance, and all that came were told of the Great Physician of their souls and we may hope that, even though their bodies received no cure, their souls found healing through the few words of Christ which we tried to impress upon their minds.

Our reception by the Governor of Daulatibad and his presentation to us of two large trays of Persian candy opened the way for us to send him a copy of the New Testament, which he received most kindly.

In the district of the English missionaries it was noticeable that there had been active distribution of books. In almost every stopping place, when we began to read the women would produce a Testament, saying it had been given to them or they had bought it very cheap, only paying for the cost of the binding. In some instances it was evident they had read the book, in others, it was clean and new as though just bought from the colporteur.

Their district seems to be thoroughly worked, which, I am sorry to say, as we came within our own domains we did not find to be the case.

In a house at Gulpiyagan they told us they had a Testament but had lent it to one of their neighbors. It was shown us afterwards and certainly had been well read. One little Moslem girl, ten years of age, had read it from cover to cover.



SIGNAL TOWER AT ISPAHAN.

At the same village I was called to see a woman where also I found a Testament, but many of the towns in our district had never been visited by a missionary. All that the people knew about Christ was contained in the usual answer, "Yes, we receive Jesus Christ; He was a Prophet." Is it any wonder that some sat so perfectly quiet, with tears stealing down their cheeks, as the story of the Cross was read to them? The destitution of the people physically, spoke to us of far greater destitution of mind and soul. But these poor villagers, surrounded by their donkeys, horses, cows, sheep and goats, partaking of the same grass and clover as the animals, sleeping on the ground in the same yard side by side; with no knowledge of anything beyond their own mud-walls, most of them never having been to the nearest city: is it possible Christ died for them as well as for those who are educated and refined and have a knowledge of the world? Listen how they pity us. "You are rich, you have good clothes, you are very beautiful, you tell no falsehoods, your works are all good. What a pity you are not Moslems!"

In the Armenian village of Ourian a request was made for us to supply a teacher to open a school. Lilliahan, another Armenian village of considerable importance and beautifully situated, would be a specially fine place for a school. But according to our colporteur Baron Hagop's account, they are not very desirous of a Protestant school. At another village it was a surprise to Miss Schenck to find the mother of a former pupil.

The industries are interesting, and in many villages we had to go directly into their workshops in order to meet the people at all. First on the list stands carpet weaving. This involves many stages. The cotton must be grown and gathered, or the sheep raised and the fleeces cut; yarn must be spun and dyed before the carpet is commenced. Some women were spinning, others coloring, others weaving. This latter is under management of a head woman who keeps the others at work and superintends making the pattern. So we would take our Testament and go into their mud-walled workshops and sitting down beside them try to interest them in the message. Little children, seven, nine, eleven years of age, were earning five, ten, fifteen *shahees* (a *shahee* is three-quarters of a cent) weekly. These little things paused in their work, as we read how Christ took up children in His arms and blessed them, and told them that Jesus loves them just as much as He loved those children and how they could love and please Him. In their simple, childlike language they repeated to each other what we had said. Would our American children be any brighter than these Persian children if they were placed in such a country, without schools, and obliged to earn their bread? No, these little things seemed

MARKET IN JULFA—HEAPED ON THE GROUND IN THE CENTRE, ARE SKINS, FROM THE SHEEP'S STOMACH, FILLED WITH TALLOW.

intelligent beyond their years, certainly beyond their opportunities. "If you don't weave carpets what work can you do?" they asked us.

Our work was entirely with the women, excluding the few times when men gathered on the outside of the room in which we had the women collected; or, the one time when I discovered a man arrayed in the costume of a woman waiting his turn for medical advice; or, another time when I told the women I could not see them if the men remained and discovered a man stowed away. At Almabad the women were baking bread, so we went down into their bake-house and read to them of that Bread of Life of which if a man eat he will never hunger. They were polite and attentive. The men gathered on the outside to listen, but as they were respectful we made no objection to their remaining. We had told them that Baron Hagop had books to sell. In our audience had been a boy about eighteen years of age. He wanted a Testament very much and did not seem content to buy a Gospel, which he could have had for one-eighth of the price of a Testament. He was undecided and carried it around all the afternoon and evening, reading in it, and seemed to want it more than if it had been a watch or a gun. About dark he brought thirty *shahees* and, the colporteur excusing him from paying the other two *shahees*, the boy became the happy possessor of the New Testament complete. It was always pleasant to select a story suited to circumstances. The women going down to the river with their jugs were easily interested in the "Water of Life" in Christ's conversation with the woman of Samaria. For the blind, the lame, each a special message. Many there were who needed to be told "Let not your heart be troubled." Miss Schenck hit upon the happy idea to have the children learn a verse of Scripture, but it was taken up by the women and they repeated it more fluently than the children. "For God so loved the world," was repeated after us time and time again. They were pleased with singing, and after we finished a hymn they would repeat a line of the chorus: "*Noor-reh jehan ast Isa*" (the light of the world is Jesus), or others that we sang.

But time forbids me to speak further of the work in the villages. The visit with the missionaries in Julfa, Ispahan, was most delightful. Here we saw the work of Miss Bird who has never taken a medical course but is treating hundreds of patients as they come to her; the boys' school containing two hundred and fifty pupils, thirty or forty of whom are Moslems; the girls' school containing two hundred and ninety pupils: the church, a

homelike little edifice, with a membership of three hundred; the village work carried on by native helpers; above all, the marked spirit of devotion and consecration to their work impressed us. Mr. Tisdell asked us to specially remember the Kermanshah field, as he had had several requests from there to come and open schools. But he said: "We have no men and if you can occupy it, it ought to be done quickly." The fields are white for the harvest. What more can we do to help on this great work? May we not hope that this tour we have taken, sowing the seed as we went along, seeing the crying need of unreached multitudes in Persia and having our hearts touched with the need of deeper consecration in ourselves, and still with faith that God does use us; may we not hope to do better work for Christ, through this experience, and believe that when He comes to make up His jewels, there will be some among them saved through the words of Jesus heard from our lips? There is no work too hard when we know God is giving us His blessing, and it is with grateful acknowledgment of His care and certain presence with us on this long tour, that I desire to close this imperfect report of a delightful inland journey through Persia.

Jessie C. Wilson.

THE MOSUL SITUATION.

SINCE last month, letters of three dates have been received from the beleaguered missionary party at Amadia, in Kurdistan, where they have been shut up, three adults and three children, ever since the attack upon Miss Melton in June. To have left Amadia would have been to throw up their cause. They have been fighting a battle not only for their present safety, but for the future of Mosul Station and missionary work in all the mountains, and even for the American name. If they, backed up by the United States Government, succeed in bringing the offenders to punishment in this case, it will count for the cause of justice all over the Turkish Empire. Mr. McDowell has the courage to write: "We have not wavered from the first, believing that God would give us the victory."

A letter, dated July 20, arrived too late for the September magazines and was given to the public press. Its contents may be briefly summarized here.

The Vali of Mosul, having received instructions from the Sublime Porte, sent an officer and ten soldiers to guard the missionaries, which "had an excellent effect upon the people at large." Mr. McDowell had evidence that an attempt to drive them out had been pre-determined on, and if Miss Melton's being at Dāree had not offered opportunity, an attack would have been made somewhere else with, probably, less chance for detection of the guilty. Every effort was made by Amadians to crush the case and, for two weeks together, Mr. McDowell had an almost daily contest with the officials. Fifteen believers in Dāree were arrested and the attempt made to charge the crime upon them. Great pressure was brought to make Mr. McDowell sign statements which would destroy his case, or would contradict former statements, and, having written a paper in English and required a government scribe to translate it into Turkish, he discovered it was not a translation at all, but such a representation as would have dismissed the case. The Kaimakam of Amadia wrote to the officer above him, the Vali at Mosul, that they were not able to discover evidence against any one and there probably had been no attack!

Mr. McDowell wrote himself to the Vali and that acted like magic on the subordinate. He gathered his officials together and went up to the "Head of Amadia" and spent two days in council, closing it with a demand that the guilty ones should be produced or he would arrest thirty of their chief men. They parleyed —two were thrown into prison, the city was excited; the gates were held by friends of the prisoners, and supplies, especially water, kept out. There was a show of arresting, and, finally, five more men were thrown into prison. But the Kaimakam claimed to be powerless: the Kurds would rise and rescue the prisoners; neighboring villages would join in preventing their being sent to Mosul (where they must go for trial). "While discounting the danger apprehended by the Kaimakam," Mr. McDowell wrote to the Vali for additional force.

In another letter to the Mission House, dated August 2, Mr. McDowell says that his only way of judging what the U. S. Minister to Turkey is doing, is from the zeal of the Vali. On July 28th word from

the latter was received by the Kaimakam, that, in compliance with a telegram from Constantinople, the men under arrest must go to Mosul to have the charges against them investigated. So, two days later saw a wonderful sight, the like of which has never been heard of before in the Sultan's Empire. Seven chief men of the city arrested for injuries done to Christians, after an imprisonment of a full week, starting off peaceably for Mosul, escorted by the Kaimakam. They went boasting that they would fix it up with the Vali and come back in a few days to put the missionaries out. Less than an hour out from Amadia, they were met by a squad of soldiers who had been sent forward by the Vali. The most powerful Kurd in that section sent a proposition to Mr. McDowell to get the prisoners released, accompanied by a threat of the consequences of refusing, but our missionary writes that they expect no violence and feel secure.

The last letter from Amadia bears date August 9, and was written by Rev. Wm. A. Shedd, of Oroomiah, who had come down to the aid of our friends. We can fancy how they welcomed him after bearing such burdens alone, for six long weeks. Mr. Shedd says:

"The McDowells and Miss Melton have had a most trying time. Imagine a great rock several hundred feet high and flat on top with space enough for a large town, one of nature's fortresses used by man from time immemorial. It is now about two-thirds graveyard and of the remainder over half is ruins. It is hot, the temperature ranging in the coolest rooms from 90° to 100° during the day, and there is no shade or verdure outside to relieve the eye. Away down below, in the valley, are gardens and orchards and also on some of the mountain slopes around. The house is as good and comfortable as can be found here.

"The attack on Miss Melton, in a neighboring village, was the result of a conspiracy by the leading men here to drive the missionaries out. Since then it has been a constant fight to get protection and hold the ground. It has been attended by those delays and vexations that can be produced only in Turkey. Mr. McDowell is going down in the heat to Mosul * and, meantime, I relieve him on garrison duty here, in Amadia.

"Perhaps two questions will occur, Why come to such a place? Why stay here? The answer to the first is, that it seemed the only safe place, and some place must be found outside of Mosul in the summer. The second answer is, that if missionaries may be attacked and driven out of Amadia, no place in the region will be safe, and Kurds everywhere will rob us with impunity."

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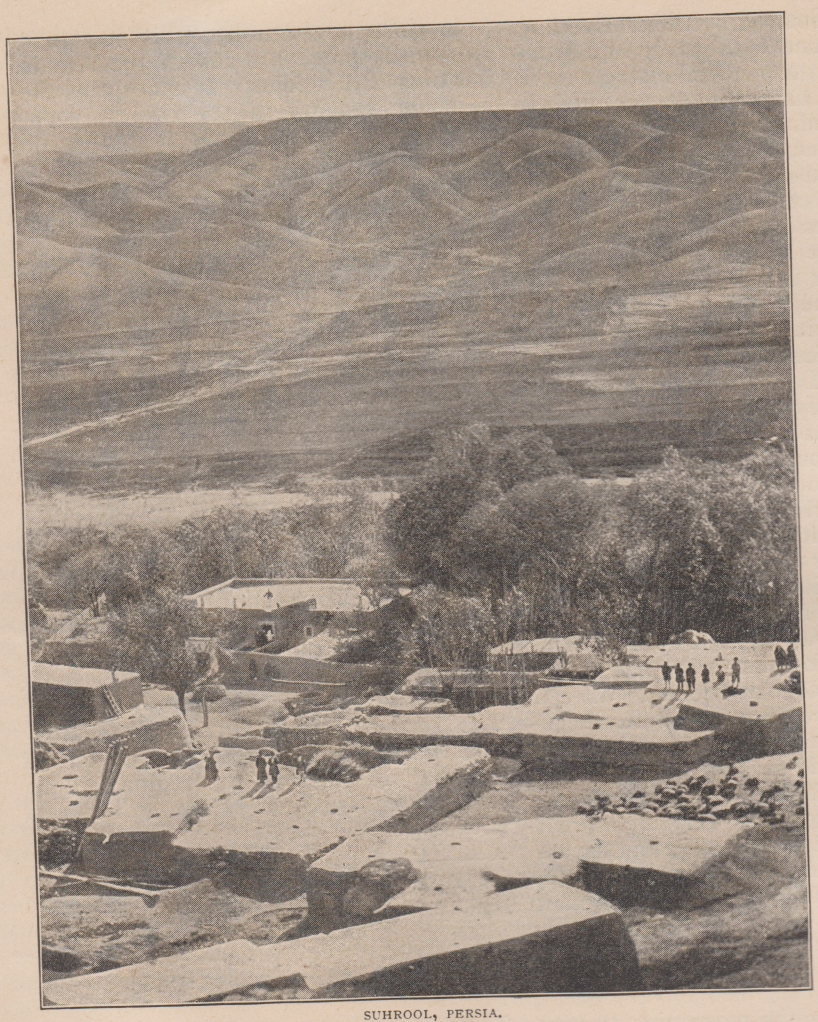
* For the purpose of watching the court and heading off bribes.—ED.

SUHROOL VILLAGE, PERSIA.

NESTLED among the mountains twenty miles north of Tabriz is the Armenian village of Suhrool, its low dwellings half hidden among the trees which have been planted by the river that has tumbled down the mountains through a deep, rocky valley and here settles into a placid stream, furnishing drink for man and beast and means to irrigate the thirsty fields that fill the vale. The principal building, and the only fine one, is the village church, which was erected by a very wealthy man as an act of merit and placed on the summit of a neighboring height. It is little used for worship. Another prominent object on the same mountain, a little lower down, is a large pigeon tower, constructed for the collection of a kind of guano used for fertilizing. The interior is furnished with cells where the pigeons build their nests. There is no roof and they fly in and out and pick up their living from the fields.

The buildings in the village are all of mud. House, barn, and walls together surround a tiny court which is front and back door-yard and stable-yard combined. Into this the doors and windows open. The latter are usually irregular holes high up in the walls, seldom more than a foot across, and filled in with a coarse lattice work. A few best rooms have windows a couple of feet in width and three or four high, the upper half of the wooden shutters filled with oiled paper. The chimneys are the round holes seen in the flat roof. Entering one of the houses, we find the floor is mother Earth, the walls are mud and the ceiling poles, with sticks or branches of trees laid across to hold the dirt which, trodden down, makes the roof. In the living room these rafters



SUHROOL, PERSIA.

are black and shining with smoke which has filled the room for years, only a part escaping through the hole provided. About three feet from the floor recesses in the wall, all around the room, answer the purpose of table, cupboard, and bureau. Some rugs on the floor and cushions against the wall furnish the room in summer—if we except the cradle and spinning wheel. In winter the *Koorse* is added, which is a stool about two feet high and from four to six feet square, under which is placed a coarse earthenware brazier containing burning charcoal. Blankets are thrown over to confine the heat, and the people sit around on cushions warming their hands and feet under the blankets. The air of the room is unaffected and remains so cold that one's breath can be seen. At night the beds are made up on the floor, and placed close to the *Koorse* and its blankets drawn over them. For spinning the distaff is much used, but a rude wheel is common. It is so low the spinner can sit on the ground. She has a piece of sheepskin for a seat and helps manage the thread with her toes. Here and there is a loom, as rudely made as the wheel; and the village wife, who has carded and spun the fleece from her sheep, lays the warp and in her leisure moments fills in a carpet for sale or household use. In the summer these dwellings are cool and not uncomfortable by day. At night the beds are spread upon the roof. But in the winter, when every opening must be closed against storm and snow, work is done by the light of a tallow dip and many hours are passed in darkness.

The life of these village women is one of toil and hardship, especially during the summer months. Before sunrise the resting place on the housetop is forsaken, the pad adjusted to the shoulder, the heavy earthen water-jar slung over it and the path taken to the river, which must be trodden many times a day to provide all the water needed in the household. About noon the sheep, which have been out grazing, are brought to be milked. The whole flock is baaing for the lambs that have been kept at home. When let out, each quickly finds its mother who is as quickly found by its mistress, who milks from be-

hind the sheep into an earthen dish which she holds in one hand while she strips with the other. Very little of the milk is used fresh, but a sort of yeast is put into it which sets in a few hours and the resulting thick, creamy, soured milk is eaten with bread or used in preparing various dishes. Mixed with water it makes a refreshing drink resembling buttermilk. Mint and rose leaves are added to give a pleasant flavor. The same soured milk is the basis of cheese and is churned for butter, the churn being a skin which is swung back and forth to give the necessary motion.

A common village sight, and an important part of woman's work, is the manufacture of fuel which is made from manure. Water, straw, and a little clay are mixed into it with the feet. It is made out into cakes with the hands, clapped upon the side of the house to dry and then stacked up on the roof or in the court, and, disgusting as the operation may appear, it is a regular and important part of the work in every village household. The trees, mostly plane or sycamore with tall, straight trunks, are too rare and precious to be burned. They are grown to furnish rafters. Other trees bear fruit and nuts.

Another Suhrool feature is harvest, when women ascend the steep paths leading to the fields that seem suspended between heaven and earth and bear away the harvest on their backs. Religious *fêtes* and wedding feasts break up and brighten this wearisome round of labor, and for the future there are hopes of heaven, based upon the strictness with which the fasts are kept and the tithes and measure of obedience paid to the priests.

Loretta C. Van Hook.

A HAMADAN CHAPTER.

It seems as if the Lord is stirring up all his workers in Persia to feel that now is the time for a grand forward movement. Dr. Holmes came to Hamadan feeling so and his visit to Senneh has increased the feeling. We, here, are all agreed that more must be done for the regions beyond, especially for Kermanshah. Then, Rev. Mr. Carless of Ispahan was here, full of enthusiasm for evangelizing Persia, and while we were discussing ways and means with him, in came letters from Dr. Shedd of Oroomiah, telling what they are desiring to do along the same lines. The need is very great, the means to accomplish the work seems inadequate. "What are we among so many?" What were the loaves? But in the Master's hand they were sufficient to feed the multitude, and we *in His hand* are sufficient to give the Bread of Life to Persia.

A TYPICAL SATURDAY AT FAITH HUBBARD SCHOOL.

That Saturday was typical. After Christian Endeavor meeting in the morning, lessons with my Moslem pupils. While I was busy with them, in came the Mirza bringing an Armenian preacher, a stranger in the city, to call. I could go on with the lessons, however, as that was a part of what they wished to see. A few moments later, in came a band of Moslem and Jewish women. These had to be handed over to Sarah till I could be free, as both Miss Leinbach and Miss Charlotte Montgomery were busy in the kitchen. You see we have a house to keep and many things must be done with our own hands if done at all. So the women were on the other side of the folding doors with Sarah, and the tea was brought, and the gentlemen drank on this side and the ladies on that side. Just as my lesson was done, I looked out and saw Mr. and Mrs. Watson coming with Mr. Carless, of Ispahan, and we had a pleasant little visit with them. When they were gone I hurried in to see the Persian ladies. C. played for them and I sang hymns, the translating of which was my opportunity to tell them of Christ. While they were still here, a man came with a horse which Ibrahim had found for Miss Leinbach. He must be examined, tried, decided upon and bought. Then it is time for the Armenian teacher from the village to come to his lesson and then, dinner. Then the irons are hot and C. and I fall to and iron six muslin dresses. I only do the waists before it is time for me to go to the village, to give my Moslem lady a lesson and make a bit of brightness in her lonely life. I ride out and hear her lesson, read and pray with her, and get back home just as the people are gathered for our weekly prayer-meeting. Then there is supper, all the school accounts for the week, and necessary Saturday night's work before bed can be thought of.

A LITTLE TOUR.

It is now (July 20) fifteen days since school closed and Miss Schenck (of Teheran) and I have taken a bit of a tour to a village about forty miles away, by the road we took with the carriage, and only about half the distance by horseback over the mountains. We had promised our Persian teacher, who has become a Christian, to visit his village this summer.

We stopped at two villages on our way. In the first, I had a long talk with a number of women and they promised to send some girls to school. In the other, I had only one woman and two men belonging to the house to listen, as we got in so late the people were going to bed; but I think we often find that our most satisfactory work is done not with a great congregation but with one or two.

We were met in the early dawn as we rode out of our last *manzil* by the Mirza and two of his friends. His sister and her husband who is a mollah in the village had invited us specially, and we were going straight to their house. The Mirza brought an invitation to dine at the house of his uncle the Chief of the village, with the message that I had given his wife a Testament some years ago and he had read it a great deal and liked it very much. Miss Schenck was feeling much exhausted from riding in the sun, but, being of the stuff of which martyrs are made, after a little rest in the cool pleasant room assigned us she prepared to go with me to dinner. About eleven a messenger came to say "Come, for all things are now ready," and we went, to find that the wife whom I had met was not at home but two others were and, strange to say, were living like mother and daughter in the most delightful harmony. Almost the first thing I saw after entering the house was the Testament I had given so long ago. It had evidently been well used. We had a delightful day among the host of friends that gathered, and after dinner they gave us a chance to have our naps. One fanned us and a dear old woman, a Seyid, sang us to sleep. She is quite a character in her way, and while believing herself a descendant of the Prophet was yet very kind to us poor mortals formed from common clay. I hope some truths she heard may prove the power of God for her salvation.

Thursday we spent in receiving callers, and in the evening another friend of the family invited us to her garden to drink tea. There we had a nice time and they asked us to have prayer with them before we left. At midnight we were up preparing for our journey home, but it was two o'clock before we were ready to be off. Miss Schenck was to ride home straight across the mountains, and I gave very positive commands as to what was to be sent with her. What was my dismay to find, when I came to the carriage after she had gone, that her lunch, shawl, etc., had been put in the wagon, so there was nothing to do but send Ibrahim after her with it. And there was I with one man away out on the desert alone. I could just see him on the horse's back and all around was darkness, save the spot my lantern lighted. We traveled till 9.30 A.M. and then stopped by a running stream and opened my camp-bed under the trees, and I lay down to rest. The last few miles, I had to get out of the wagon every little way to tighten up a spoke of the wheel. By 1 P.M. we had again "fallen on the road," and how surprised the dear ones were to see me walking in, in time for letters and prayer-meeting. Miss Schenck arrived just as we were sitting at supper, having enjoyed what she described as a "glorious ride" through the mountains.

Annie Montgomery.

A NOTABLE WOMAN OF WEST PERSIA.

THE name of Moressa is well known to those who are familiar with the early history of the Oroomiah Female Seminary.

When very young, she was taken into the family of Mr. Stocking, where she had the best of training and where she acquired an excellent command of English, which she always retained. Soon after she left the Seminary she was married to Kasha Yacob, and for many years she occupied an influential position as pastor's wife, in one of the large villages of the Plain. Possessed of intelligence, good sense and judgment, with pleasing and dignified manners and a warm heart, she was greatly respected and beloved by all her people and by many of the Mussulmans of that section. Later in life Pastor Yacob removed to the city of Oroomiah and engaged in work for Moslems, in which Moressa was an efficient helper. Twice she accompanied her husband to England, where she made a pleasing impression and gained many friends. On

the journey returning from their last visit late in October, 1892, they were exposed to fatigue and hardships which resulted in Moressa's death soon after she reached home. Funeral services were held in the church, both at the city of Oroomiah and at Geog Tapa, where she was buried. At the latter place an immense concourse, among them many Mussulmans, gathered to pay their tribute of love and respect. The last chapter in Proverbs, describing the "Virtuous Woman" whose "price is far above rubies," was read, and seemed an appropriate description of the character of Moressa.

To the assembled crowd her husband spoke most emphatically of the help she had been to him, declaring that all which is good in him he owes to her influence;

MORESSA, WIFE OF PASTOR YACOB.

AN UNTAUGHT VILLAGE GIRL.

and that the respect which has been paid him at home and abroad is in consequence of what she has made him. Through his tears he exclaimed, "I have lost the anchor to my ship!"

The illustrations which accompany this sketch are from photographs taken about the same time,—the one of Moressa during her first visit to England, the other, of an ignorant village girl with her nose ring and numerous silver ornaments. Is there not a lesson in the contrast?

Compare Moressa, capable and refined, honored, trusted, beloved and influential; with the many ignorant women of her land, and the position they occupy in their own homes and in the community, and find the answer to a question which we sometimes hear, "Do missions pay?"

Elizabeth W. Labaree.

INCIDENTS CONNECTED WITH THE REVIVALS OF 1893, IN OROOMIAH, PERSIA.

LAST winter witnessed, in Oroomiah, a marked blessing in many of our churches. Some incidents may interest those who are sharing in missionary work in that part of the world.

I was called with Dr. Israel, one of our most successful winners of souls, to conduct special services in the village of Charagusha, six miles from the city. The interest from the beginning was marked, so that in a village of sixty houses there were only three that were not attending

the meetings. Of these three, one was the house of the Roman Catholic priest and the others were those who constituted his entire flock. He however sympathized with the work and sent his whole family to our church. Nearly every attendant on the services was affected and inquiring the way of life. The grape crop having been unusually large, many of the villagers had made a part of it into wine to save it. One of the marked works of the Holy Spirit was the desire of the people to destroy this.*

The morning that we were to leave was one never to be forgotten. After a farewell service in the church, all were invited to help in spilling the wine. The flat roofs and streets were filled with those who had come to see the strange sight. Was it possible that that which might be sold for money, or turned into vinegar, could be thus wasted by the people? "Come on, boys," shouted one, and with the command, boys and men rolled up their sleeves and soon emerged from the houses with vessels of every kind filled with the red and white wine, which began to flow in streams down the street. Soon every house but one had destroyed the poison, and the occupant of that, an old man of over eighty, who was keeping it for his stomach's sake, felt so lonesome at the thought of drinking all alone that he, too, gave the order and his wine helped to swell the stream. Many present from neighboring villages were impressed. One of these was a Mohammedan, who said, "Please to tell me what this means," and again after he had heard the story, "Blessed be God, would that I were a sacrifice to the religion that teaches men such virtue." As he went away he kept saying, "That is the true religion." The cheerful willingness of the people, who are very poor, to destroy their wine, from a conviction that it was wrong to use or sell it, preached a more eloquent sermon to that man than could be delivered from any pulpit. What an untold influence such deeds have! It is the very power and influence of such things, in Persia, as well as in America, that is an unanswerable argument to those who are touched by the life rather than the outward profession.

I asked the pastor to what causes he traced the revival in his church? He replied, "One of our Sunday-school classes of small boys." During the Week of Prayer this class of boys, ranging from eight to thirteen years of age, became deeply stirred up with the desire to do something and, organizing, they began a systematic visitation of all the houses in the village. Right after their suppers, with New Testament and hymn-book in hand, they would go to a house and ask permission to sing some of their songs, and, when through, one of the number would read a few verses and several would follow with prayer. In this way, during the winter evenings they visited every house in the village, always receiving a warm welcome.

Their childlike faith and simple earnestness deeply touched the church members, and thus commenced the most remarkable revival that village ever witnessed.

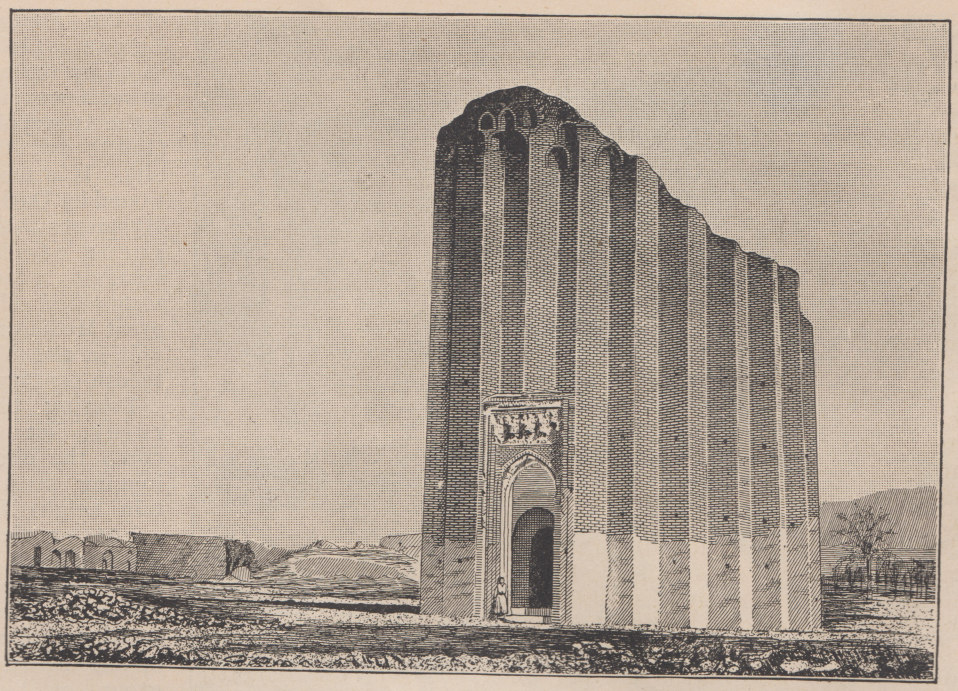
We found in other villages the same desire to throw away that which the people had been tempted to make, to their harm. Entering one village, I noticed a strong odor of wine. Wondering what it was I saw Awishaloom (Absalom), one of our indefatigable workers, appear with a pleased smile. "Sahib, do you hear the water spouts working?" Sure enough, there they were, put to a use they had never seen before, flowing with wine. In one village so much wine ran down the streets that some cattle, which were loose, took too much for their good and, unable to find their way home, got into the wrong stables. In one village, a woman who used to be a Roman Catholic, and a noted bad character, was deeply convicted of sin, and having found peace she commenced working for others until the whole place received a blessing.

One characteristic of these revivals was the conversion of the very worst characters. A band of young men who had done much evil in their different villages began work in the hamlets, and their living testimony of what God had done for them was used for the awakening of many.

Will you not all pray that the coming winter may witness even greater blessings, not only in Oroomiah, but in other parts of Persia, where the seed has been faithfully sown with many tears, but where the Divine watering is needed to cause it to spring forth into life?

F. G. Coan.

* Wine drinking is excessive among this people, so that many Mohammedans have been led into the vice of drunkenness. Unfortunately, the Anglican Mission does not discourage it. —EDITOR.



RUINED TOWER OF RHAGES, "RESTORED," 60–70 FEET HIGH, 120 FEET IN CIRCUMFERENCE.

A DAY SPENT AT RHAGES.

HAVE you heard of Rhages, one of the ancient millioned cities of Persia? Doubtless you have, but as it is a desert ruin now, you may regard it as of little importance. It is, however, a landmark of so much Biblical and historic interest that it was with feelings of mingled curiosity and pleasure we gathered, a party of six, and decided, as a kind of panacea for tired nature, to visit the ruins of Rhages.

A twenty minutes' street-car ride through the crowded bazaars of Teheran and we reached the railway station. After the strange hum and buzz of the bazaars where the merchant in turban and gown sat cross-legged on his low divan, smoking the *kalyan* and selling his wares, the jingling of the street-car bell might have seemed incongruous, but existence ceases to be a novel experience in the Orient where one becomes accustomed to a perpetual state of bewilderment and interrogation.

But come, join our party and let me introduce you to the first railway-station of the only railroad in Persia. You are not standing on the platform of a "Grand Central," for whirl and commotion are wanting here. As the railroad, ten miles long, terminates at a mosque, among the passengers is often seen some white-turbaned mollah in long, flowing garments who with a show of ostentatious piety counts his prayers on a string of black beads. Or, a poor, degraded, outcast woman, to the mosque *en route*, hopes to obtain "merit" by spending her last *shahee* for car-fare. She enters the car, but the "Frangee" notion of elevated seats does not suit her, so she sits in her accustomed fashion on the floor. The solemn-looking camel carrying great goatskin water-bags steps up in a matter-of-fact way beside the engine while the water is poured into the boiler, for water-tanks as well as newsboys are unknown on this Persian railroad.

Our train is too accommodating to run on schedule time, neither has it ever broken the record for speed and, making no attempt to do so now, conveniently stops to let us off between stations. Here, by appointment, our horses are waiting and after luncheon we mount, cross a stretch of desert country and find ourselves face to face with the mighty ruins. The ancient town of Rhages is said to have contained a population of 1,500,000 and to have been, after Babylon, the largest city the East ever saw. All that now

INSCRIPTION AT RHAGES COMMEMORATIVE OF THE GRANDFATHER OF THE PRESENT SHAH.

remains are the fortifications of a Greek camp supposed to have been constructed by Seleucus. Of Rhey, the later Mohammedan city, we can still trace walls and a tower upon which cufic inscriptions have been found. Remains of gateways are also seen, and old coins and bits of gold ornament are sometimes discovered by peasants in digging up the soil.

The celebrity of Rhages during the era of the Median Empire is indicated by the position it occupies in the Apocrypha (Judith and Tobit). It is mentioned by Darius Hystaspes as the scene of the struggle which terminated the great Median revolt in the thirteenth century.

Leaving the ruins, let us climb the overlooking mountain height for a better view. The climb is rocky and steep and just as we reach the top we come upon a group of Fire-worshipers. They are chanting a weird, plaintive music. The priest, in turban and yellow tunic, arises and breaking a pomegranate in the air offers prayer which, ascending with the aroma of the fruit, is intended to charm the departed spirit of some loved one. Our hearts are filled with pity. Below us stretches far off in unbroken line the valley of ruins, beside us are these souls wrapped in mystical superstition. We tell them of a true mercy-seat and wonder as they slowly and silently follow, in single file, the narrow path down the mountain side, whether the hearer and answerer of prayer will grant the seed thus sown by the wayside to spring up unto everlasting life.

Letitia McCampbell.

MORE ENTERTAINING THAN ACCURATE.

THE mother of the Shah of Persia died quite recently. She had been a widow for forty-eight years. She was an intelligent and influential woman, and occupied a palace of her own in Teheran. Her son frequently visited her, and consulted with her regarding important questions of state.—*Missionary Review.*

DEAR EDITOR, Does the *Missionary Review* always keep up with the times in this wonderful style? I think this news could not have reached them by cable. I cannot find out the exact date of the death of the mother of the Shah of Persia but it was nearly twenty years ago. Several natives of Teheran have not hesitated to place the event even longer ago, but I think as she died while the Shah was absent for the first time in Europe, it was not much more than fifteen years since.

What do you suppose made them think of her after all these years? She was a smart woman and from what I hear, must have had a good deal of influence with her son. She had no separate palace but lived with the Shah, that is, she had her apartments in his palace.

Is this the kind of news you want, or do you think it is a little old? It is interesting to be sure, but not, strictly speaking, true. I think the Shah's mother could not have been a widow over thirty years.

Let me hear from you again, before I send everybody to the Past for interesting facts with which to enliven our magazine. *Cora Bartlett.*

A TABRIZ CHAPTER.

CLIMATE—MEMORIAL FROM PARIS.

I HAVE been receiving a paper on climates and health resorts this spring, (June, 1893,) edited in Chicago. I have almost felt like writing and recommending our climate, here, for those whose lungs are weak. When I first came out I was told we did not have consumption here: that is not entirely true, but it is very rare as compared to other places. Here in Tabriz we are 4,500 feet high and the air is very dry. We have cold winters, but not at all like Chicago. We do not have hotels or vestibule trains, but I have often thought, when riding over these dry plains and bare mountains, that there was fifty per cent. more ozone to the cubic inch of air than anywhere else. The horse-back riding, if not too much at a time, is sure to give one an appetite. These are some of the attractions, but there are a good many discomforts; and yet in spite of them, we who know how to provide against them are always delighted at the prospect of a journey.

I had a dear school-mate who loved foreign missions and wanted to be a missionary herself. Her father and mother were so opposed that she did not insist but settled near Chicago, and after a year developed quick consumption and died in six months. If she had been sent out she would probably have come to Persia, and, with this climate, it is not likely she would ever have had that disease. I have wondered if they did not keep her but to lose her, when if they had let her go they might have had her yet.

I was much surprised to receive, by the last mail, a draft for about $240 from several friends of the late Theodore Child* in Paris. They wished it to be used in some way in my work, to perpetuate his memory. Some one at once suggested that we expend it, if we ever get our new hospital, in providing and furnishing a room to be occupied by sick travelers. We have not yet had time to discuss it as a Station, and I do not know what will be best. Any gift of this kind makes me long for more wisdom, that I may make it do the most possible good.

Mary A. Bradford.

TEACHERS AND SCHOLARS.

It is just a year since Mrs. Van Hook left Tabriz (June, 1892) for her vacation in America, and her school of girls was placed in my care. The next month cholera broke out, and every one who could fled to the mountains, but after careful thought and prayer, the way did not seem open to take the girls from Tabriz. We moved into the large buildings belonging to the boys' school and, though most of us had slight attacks of cholera, we were brought back to our own dwelling without the loss of one. So much has been published about our cholera experiences that I will only express our deep thankfulness that it has not returned this summer, as many feared it would. It has in one respect lost its terror, being no longer an unknown enemy. It was a time

* Whom Dr. Bradford treated and cured of cholera, last year.—ED.

long to be remembered and in recalling it we can sing both of mercy and judgment.

School opened in October. Our Turkish and Persian teacher was late in returning from the mountains, where he had taken his family, and soon after he had begun his classes was so frightened by government's closing the school and church that he dared not come for his lessons and begged to be excused. This was allowed for a few weeks. He is a good teacher and an estimable man, but very timid. He observed one day: "I think I am the most easily frightened person in Tabriz," but added, after a moment's reflection, "except my wife."

Scarcely were troubles from the government over and the Mirza back in his place, when fresh complications set in. An Armenian young lady teacher had been engaged to a very objectionable person, and had been trying (professedly) to break it off. She was, however, weak and untruthful about it, and involved herself and every one else in the greatest difficulties. The Russian teacher and his wife mixed themselves up in the affair and finally had to be sent away: the teacher herself was temporarily dismissed and it all ended in her marrying the man, as she no doubt meant to do from the beginning, and in the dismissal of her mother who was our matron.

We had our examination last week (June, 1893). There were twenty-seven classes in four languages. I have had also a cooking class and one in vocal music, which were not examined. We closed with an exhibition, which lasted about an hour and a half. There were essays, recitations, dialogues, songs, etc.

Fourteen girls remain in the house this summer. They do all the housework, cooking and washing, and I want to take hold of the latter and have them learn to do it well, but, unfortunately, I do not know much about laundry work myself. I want to know about the best and easiest way. Our water is pretty hard, so we cannot get as good results as from soft water, and our starch is not so good as at home.

The larger girls all hope they are Christians, and two or three have expressed this hope this year.

Grettie Y. Holliday.

FROM SIAM—WHAT?

Miss Edna Cole, writing from Bangkok, in July, said:

It is with public excitement at white heat that I begin our bi-monthly Station letter. Thursday evening while we were quietly assembled at one of our preaching-places in the City, two French gunboats were forcing their way into the river and under fire passed uninjured the forts that were the pride and boasted stronghold of this people. We heard the booming of the cannon and on our way home passed through companies of soldiers hastening to the palace to protect the King. The next morning we learned that three French warships stood before the French Consulate ready, at order, to storm the palace and destroy the City. No one can divine what the end will be, but all predict that France will demand the Protectorate of Siam. All hope that at the last moment England will step in and demand that France change her policy. . . . Siam may have broken her treaty with France in a few minor particulars, but she has done nothing that could warrant such inconsiderate treatment. It is said that she has acted more like a civilized nation than France throughout all these negotiations.

Mrs. J. B. Dunlap wrote, July 26:

We expect the blockade to-morrow. There are now two English, one Dutch and one German warships in the harbor. The only remaining steamship leaves in the morning. Business men are sending their families to China and Singapore.

The Siamese will have a sufficiency of rice; for that is their chief export, and if none leaves the country there will be more than usual. We do not know what the French expect to do next, only that they seem inclined to take every possible advantage of the weakness and helplessness of this little kingdom.

We do not fear greatly for ourselves, but from the depths of our hearts we pray God to have mercy on this poor nation. We cannot but realize that it is one of the wicked and heathen nations of the world. For fifty years the Gospel has been boldly proclaimed here, but though God has a few chosen here, from King, princes and nobles down to the lowest, He is not acknowledged God; and we know that He has said that the nation that will not serve Him, He will utterly destroy.

REV. J. B. DUNLAP wrote, July 24:

We are in the midst of a French-Catholic and heathen Siamese war, and the latest news is that our mail of yesterday will be the last till the thing is over.

The French gunboat Lutin passed Paknam and came up the river over four months ago in violation of treaty. In the meantime, there has been more or less fighting over on the frontier. The Siamese built a new fort at Paknam below the old fort, thinking with these two and the bar they would be able to defend Bangkok. But under cover of rain and on top of a full spring tide, last Thursday at 6 or 7 P.M., they came in with two more gunboats. They had to fight, though, and three Frenchmen were killed and no one knows how many wounded. Eighteen Siamese were killed and 24 wounded. The French sent an ultimatum demanding all the country east of the Me Kong River, including Luang Phrabang, and 3,000,000 francs indemnity, and if not granted within 48 hours a blockade would be declared. To-day, the French Minister hauled down his flag, and with the three gunboats, left at 4 P.M.

Here we are, and when war begins and mills stop and thousands of Chinese coolies and Siamese are turned loose without law and order, no one knows what a day or a night may bring forth. The more ignorant classes do not distinguish foreigner from foreigner. Everybody is armed against night attacks of robbers. My watchman has his six-shooter revolver and I have two of same size under my pillow. We have no gunboat with "stars and stripes," but the British propose to protect all bordering on their compound, so we may have necessary help in the worst. Now I am letting you have a little look into the excited pulses of Bangkok.

MEANWHILE what says that revered veteran, widow of the sainted Dr. Bradley, still residing, after these many years, in Bangkok?

"Well, Mother Bradley, what do you think of the present situation?"

"I shall never forget her look of implicit confidence," writes Mr. Snyder, "as she replied immediately: 'The French are in the hands of God and the Siamese are in the hands of God. He will make the wrath of man to praise Him and the remainder He will restrain.'"

CHRISTIAN ENDEAVOR AROUND THE WORLD.

[From Missionary Letters. Similar items solicited.—EDITOR.]

PERSIA, HAMADAN.—Meetings are held half an hour after sunrise. The Society began with five boys in the Faith Hubbard school, organized into a prayer-meeting and taking the temperance pledge; afterward, when numbers increased, the Christian Endeavor pledge. All seem eager to tell others of the Saviour, and each week contribute something toward the spread of the Gospel in other lands.

PERSIA, TEHERAN.—Active and part of the time enthusiastic. I trust that some seventeen, at least, have exercised saving faith. In cholera time (1892) seven members volunteered to act as nurses in the hospital and did heroic service.

CHINA, CANTON.—We have three Presbyterian Christian Endeavor Societies. They gave Dr. Francis A. Clark a fine reception when he was here. He said he had not enjoyed anything so much since he left home.

CHINA, TUNGCHOW.—We shall have a "C. E. S." soon. They are spreading all over China.

AFRICA, BARAKA.—Has been owned and blessed by the Master.

CHILE, S. A.—"What do we find to take hold of among the young girls at Copiapo?" The recently organized Christian Endeavor Society will be a help. So many here think first of dress and pleasure.

It would sadden your hearts as it does ours to pick up our Spanish evening paper and read about "those fables which men call the Bible," and the almost blasphemous assertions there, unblushingly, in black and white for our young people to read.

SANTIAGO, CHILE.—Weekly religious meetings held at the close of Sunday afternoon preaching service; fourteen active, about as many associate members. Had a novelty in the way of an "installation" service for officers of the next six months. The Society has printed topic cards with pledges. Interest steadily growing. Would have engaged directly in a Spanish Evangelistic service before now had we been able to rent a room. A good place at $60 a month was refused us because of the "service." The "C. E." celebrates its second anniversary this month (July, 1893).

LETTERS FROM THE FRONT.

CHINA.

A SUMMER HARVEST.

DR. MARY NILES wrote from CANTON, June 24:

We had a most interesting Communion season last Sabbath. Two of my blind family united with the Church and two women patients from the hospital. Besides these were a girl from day-school, several women from the country, girls from the boarding-school, and a young man and a boy who united. The young man is a member of the medical class; the boy, a patient in hospital.

I was thoroughly satisfied with the spirit manifested by the two women from the hospital. They both seemed to have an earnest desire to tell the doctrine, and were so bright and happy in their new faith. I speak of these two, as I was not acquainted with the others. One is very far gone with consumption and I had supposed would stay and die with us, as she was very poor and we were helping her from the hospital "poor fund." I was surprised, while making my usual rounds, Monday morning, to hear her say, holding out her hand to me, "I have something to tell you." I took her hand and asked "What?" "I'm going home," she said. "You will give me medicine to take with me, and that will answer the same purpose. I must tell my people about the Gospel. There are so many in my village, and they have never heard this good doctrine. I must tell them. It would be a great pity to let all this doctrine I have in my heart go to waste and be just kept there. I can not work but I will sit at home, and when they hear I have come back they will come to see me, and then I will have a chance to tell them what they have never learned before." I was very much touched. Poor woman, but happy! I hope she may have strength to get home and be able to say a few words. She leaves early Monday.

I removed from the other woman's arm and side, a large, fatty tumor weighing several pounds. The wound healed nicely and she might have gone some days ago if she had not been so anxious to stay and learn more. The hospital not being crowded just now, I could allow it. She says her relatives at home can talk books, but they know nothing about this Book, and she is anxious to let them know. She has showed a very helpful spirit in the wards, waiting on this one and that as she saw they needed. I would be glad if she would learn to be a nurse, but her family are well-to-do and probably would see no reason why she should so "degrade" herself. It seems impossible to find proper persons for nurses. I get discouraged at times, but when I think how recent a date it is since nurses were held in esteem at home, the roughest and lowest formerly acting in that capacity, I think I must go on struggling. A hundred years hence, the Chinese too, will have learned that this service, done for God, is ennobling.

DEATH OF MRS. THWING.

It seems almost as though there is nothing to do, now Mrs. Thwing has gone from us to her heavenly home. Everything was done for her that could be done. Dr. Halverson * took care of her for me after Dr. Beattie was taken sick. She went to see her twice and three times a day and stayed all night a number of times. Miss Nyrup went and nursed her and Dr. Bigler * looked after the blind children for Miss Nyrup. Mr. and Mrs. Wells of the London mission gave up their house to them, but it was all of no avail. Mrs. Thwing held on so long after we had given up hope, that one almost felt a miracle would be performed, and she would get well. She was sure herself that she would recover.

The funeral was here, as Dr. Thwing's had been. We all worked as hard as we could to get ready for it at ten o'clock. The hall floor had been painted, but was not finished. I had the matting taken up from my room, washed and laid down in the hall. The coffin was lined at Dr. Swan's. Plants were brought in and arranged in the hall, where the coffin was to stand. The white lotus was in blossom, and added much to the floral arrangements. Mr. Noyes preached the funeral sermon, and after that we gave cocoa and bread and butter to those who were going to the grave. We had chairs, and it was quite a long trip. It seemed very pleasant on the hill. Not far from Dr. and Mrs. Thwing is the grave of little Morris Henry. On one side of the tombstone, the

* Under the Woman's Missionary Association of the United Brethren in Christ.

English inscription; and on the other side, in Chinese, "Five years on earth, eternal life in Heaven." When we got home again it was nearly three o'clock, and we had all we could do to get the house in order again, after our dinner.

I miss Mrs. Thwing very much, and am so sorry I could not have made a trip with her to the country. We had been so anxious to go together but my work had prevented.

DOCTORING ON A COUNTRY TRIP.

DR. MADGE DICKSON MATEER, of Wei Hien, wrote from TUNGCHOW in the spring and the letter has just reached us:

Mr. Mateer, Dickson (the baby) and I, started for my husband's most distant stations, 65 and 70 miles, some few days in advance of the time appointed for opening the usual country class. After seeing some of the Christians, we were forced to give up going to all the stations on account of the crowds. I returned to a village, where I did some doctoring and met Miss Boughton and the women two days later. I believe that a doctor could go nowhere in Shantung province, but that he, and especially she, would have plenty of patients. They were coming to me in such numbers that my medicines soon gave out, so we decided not to send for more until the time to go home, making an appointment to see patients after the class closed; and it was well we did, for there would have been no time to teach otherwise. The day after the class closed, I treated cases from early morning until late in the evening: 315 different people that one day. Fortunately, many prescriptions were put up the day before. Miss Boughton saw the women in another room and, with the aid of a young woman, talked and sang to them.

HOW THEY STUDIED.

The class selected by the two elders was composed of 32 women, from a radius of fifteen or twenty miles. We allowed 70 cash (three and a half cts.) a day, per woman. This covered all expenses, even to hiring a cook, so that the women had nothing to do but study, and they did that well. They were of all ages; two being above 70 years, the majority about 30. Nearly all Chinese women have poor eye-sight, owing to the smoke from their cooking apparatus, so it is not easy for a Chinese woman to study. They rose long before we did and retired late at night. Miss Boughton had one class in Matthew and explaining the parables, and one in "The Plan of Salvation;" also evening prayers, using New Testament stories, reading a chapter, explaining and asking questions. I did the same for morning prayers, using Old Testament History. I had a class in Matthew and all who were studying the catechism, which quite a number finished, committing it word for word and being able to explain it. We taught them 18 days and wished the time could have been longer. Two or three stupid ones I fear did not learn much, but it was a delight to teach them, they were so eager to learn. One young woman was obliged to go home after recitation one day, to prepare her old mother-in-law's food. The following day she returned, and I expected would be excused from reciting, but, no, she recited as much and as well as any other day. Surprised, I asked her when she had time to prepare. She said that night, while grinding grain, she had her book with her and studied at every interval and also on the way back, when she sat down to rest (she was walking). If you could realize how hard it is for these women who have never had any schooling, to learn the Chinese character, you would appreciate her effort. One feels abundantly repaid for all trouble by seeing how hard they do work to get a little.

NORTH INDIA.

A SCHOOL FOR MOHAMMEDAN GIRLS.

MRS. CALDERWOOD wrote from AMBALA June 22:

If you only had been with me this morning, after winding through filthy, narrow lanes, stopping at a tolerably decent mud house; after stepping into it and walking through two court yards, in the third you would have found the girls' school. The sight is a very cheery one—about forty girls, varying in age from five years to twenty-five; all gayly dressed and covered with jewels of gold, silver and precious stones. Nor would they look as dark as perhaps you imagine "India's daughters" to be.

It would have pleased you to see them all rise politely, with dignity make their "Salaam," and sit down on their mats spread upon the floor, as softly and noiselessly as they had risen. The Bible woman had already gotten through the opening prayer, and we began at once with lessons: questions from a catechism prepared in the Urdu language were correctly answered; then Bible stories, read by all who can read; after this, their Readers; then, Geography taught by the Mohammedan teacher. Finally, our Christian teacher makes them sing. Then, I tell any interesting news which I have read, or something that has happened in the Ambala Cantonment where I live, about five miles from the city, and they in return tell me any news they may have. You will see that daughters of the East, as well as the West, are inquisitive.

Most of my scholars have read the Koran. As they can only read but do not understand the Arabic language, the Koran does them neither much harm nor good. Some of them can also read Persian but do not understand it any more than they do the Arabic.

Their Bible and all their school-books are written in the plainest Urdu which they all understand. I ought to have told you, before, that the school is for

young wives and daughters of the better class of Mohammedans. I leave to you to consider that each of these girls will be after a few years (the married ones have reached this state already) mothers of children and heads of zenanas. I also leave it to you to estimate of what great value even such a simple education as we give them, will be to these poor imprisoned women, especially to mothers who will have influence in their home circles. Remember that we dare not interfere with the rules of native society. We must defer to their opinion. We dare not force our Western ideas on them.

MRS. S. H. KELLOGG, who went out with her young children last year, was ill in bed two months in the spring. Her letter was mailed in June, from Landour. She says :

Our idea in going out among the villages for the winter was that Dr. Kellogg might revive his Hindi-speaking powers after a seventeen years' absence, before engaging in Bible revision. He was delighted to find that he could understand and use the Hindi as well as ever and, what he did not expect, that he could also understand the barbarous patois of the villagers. He preached also extempore in Hindustani, in Allahabad.

We shall be so glad to get ourselves and our belongings settled once more into a home. I foresaw that living in trunks, and in perpetual motion, with four children, for seven months, would be no light matter, but we have survived.

"LONGED FOR FACTORIES OF CLOTHING."

The saddest of all the sad things one finds here, on the physical side, is that in every group of nine or ten people that you see, there is sure to be at least one or two with cataract, or white growths over the eyes, or great bulging, sightless eyeballs, or no eyeball at all. I never knew there were so many physical ailments here ; deformed, lepers, etc. I ache in my heart all the time for these poor people.

Out in the villages, we saw poor, naked babies, when the thermometer was down to 39°, as it was this last "unusual" winter, with no means of getting any warmth except when they are held astride the mother's hip under shelter of the single cotton rag which pretends to cover her. I longed for factories of clothing to give to the poor, little, shivering things. At the same time I could not help wondering why the mothers could not dispense with their hideous nose and toe rings, earrings, anklets and bracelets, cheap though these were, to buy a rag for their children.

The farming population seems very poor in this "third wheat-growing country in the world." They are taxed high by government and, in addition, have more extorted from them as private gain, by every native under-official until their taxes amount in some cases to 70 or 75 per cent. However other classes may feel about English rule, these ignorant villagers (not knowing that they would be out of the frying-pan into the fire,) profess themselves ready to welcome Russia and war, as they say they cannot be worse off.

WANTED ! CONSECRATION.

The crying need of India is for a trained native preacher and a Christian school master for each village or group of villages, who shall live with the people and shepherd them and show forth to them the life of the Christian family. Boys in the schools and colleges who might do this work are so in demand for government and other positions, that they are off to more lucrative work as soon as they get their education. In the Katra school, Allahabad, are thirty boys, Christians. It does seem a pity if some of them, at least, should not lay themselves on the altar for this work. Of course a true Christian will be useful wherever he is, but in India, as at home, there is great danger of "the lust of other things" choking the word, that it become unfruitful.

SOUTH INDIA.

REV. ROBT. WILDER IN INDIA.

MRS. R. G. WILDER wrote from KOLHAPUR, August 2 :

My last letter was written in Dec., when we were nearing Bombay. I wanted to tell you how much we enjoyed the Decennial Conference, especially the devotional meetings ; but of that Conference you have no doubt read much in the papers.

Our dear Robert and Helena have been with us nearly four weeks. It was a great joy to see the warm welcome given them by the Christians, students of our college and schools, and by many people of the city who knew him as a child, and who remember the faithful work of his father in the early years of this Mission. He spoke many times to audiences of students and others, who seemed to listen gladly when he talked about "the God of the Bible" and "the Claims of Christ." Sometimes he spoke in the Marathi language, which greatly surprised and pleased them. Much desire has been expressed that he should stay and work amongst them. . . . He spoke in Calcutta, at some ten meetings of students last week. He meets with much to encourage him in Duff College, and in General Assembly's College.

BENEFIT FROM VACATION.

I think you knew of my being run down in health when we were living at Sangli. We feel that our trip to Europe was of the Lord's kind leading. The rest and change for both daughter and myself was invigorating. Since our return I feel that I have had a deeper experience of Christ's love, and a

stronger desire to be filled with His Spirit. I long to be used in turning souls from sin to Him.

My daughter being in charge of girls' schools in the city likes to have me help her as I feel able. I confess I like to be with her in school work, and go with her to visit homes where she seems to feel that my grey hairs are helpful.

As Miss Irwin has recently passed her final examination in the language and will take over one of the girls' schools, we hope to give more time to zenana work, and do what we call Sunday-school work on week days around in villages, where there are so many good readers, girls and boys who are taught in Government Schools. In these villages illustrated cards and leaflets are very helpful in attracting children, and soon a crowd gather, who listen quietly to reading, or to a preaching service.

PROSPECTS—THE PALACE SCHOOL.

We as a mission are looking forward with thankful hearts to welcoming new missionaries in the autumn. But we have felt very sorry for the failure in health of dear Mrs. Jolly. She and her devoted husband, who came to conduct industries, are greatly missed from our circle. As we hear of her improved health in England, we hope they may return.

It is time to close this, for overland letters leave this afternoon, and pretty soon after we expect our Rani's state carriage will be at our door, to convey us to her annual prize-giving exercises at the Palace School, which I think now numbers over two hundred girls! How wonderful this all seems to me, as I look back to the time when we could not find a respectable girl or woman who knew her letters in this city or kingdom. Thank God for all that is cheering, and pray that these high caste women and girls may turn from their idols to worship the true God and Saviour.

MISS MINOR wrote from RATNAGIRI, June 24 :

We left Mahableshwar in a pouring rain and arrived here June 2. Our party had been increased by one since we left Ratnagiri. Little Mary Hannum, born May 3d, seemed young to take so long a journey, but she and Robert Henry bore it very well. They as well as the grown people felt the change in air, coming down from the hills. A week after our arrival, the monsoon began with a terrific thunder-storm. Since then it has seemed as if the "windows of Heaven were opened;" for two weeks it has been difficult to get a chance to run over to see Mrs. Hannum without getting drenched. We went to church just the same, having hired a covered bullock cart especially for the purpose.

HOUSEKEEPING IN THE RAINY SEASON.

Upon getting home, I had at once to superintend house cleaning. Our bungalow had been closed for four months and was musty. Trunks had to be unpacked and repacked for the rains, the pantry overhauled and many other matters attended to, too ordinary to give in detail yet required for our home comfort. It was necessary to have bamboo matting made for two floors, so that meant the company for a week of about nine very low class women, talking incessantly.

A LONG-STANDING PLAN ACCOMPLISHED.

This week we started a girls' school on our compound. We intended to do this before Miss Jefferson was sick, but, of course, were prevented. The native police quarters are near us, so we went over to see if they would send their girls. We could get promise of but two. In addition, we have two children of Christian school teachers. The baptism of Sudashiv, last year, is still fresh in the memory of the people and they are afraid of us. We hope this will wear away. We have thought best not to insist on the girls' attendance in church, as is our custom with school children, so, to-morrow, we are going to have Sunday-school in our school-room. Of course our tongues will be stammering. We each teach an hour a day in the school, and it is a great help in the language.

Mexico.

MISS BARTLETT wrote from MEXICO CITY, July 10 :

I left Mexico very unexpectedly the last of April and spent two months at my home in Ohio. I was quite ill, and without my knowledge friends here telegraphed to my father who came and took me home. I returned by way of New York and Vera Cruz, reaching Mexico July 4th.

I find a number of things to be especially thankful for on my return. In my absence seven of our girls united with the Church. I wish you would kindly thank through the magazine, the two Societies of Philadelphia who sent us the little silver badges. The girls are greatly pleased with them.

Another cause for thankfulness is that we have received from the Board an appropriation to build a room for an infirmary. It cannot now be commenced until October. The rain comes down in torrents every afternoon, though the mornings are sunny and delightful.

And I am thankful to find that I am glad to be in Mexico again. While at home I longed for my work and could not be quite at rest, and I returned as soon as I felt at all able. I wish you might see our school. We all think that some arrangement ought to be made by which the ladies at home could visit this school from time to time, remaining long enough to know what is being done and helping us to plan for more effective work.

HOME DEPARTMENT

PROGRAMME FOR NOVEMBER MEETING.—SOUTH AMERICA.

HYMN.—"Ye Christian Heralds go Proclaim."

PRAYER.

SCRIPTURE.—1st Sam. 7 : 7–12, and Jer. 1 : 4–10.

MINUTES of last meeting.

ROLL-CALL.—Each member responding with an item from the field.

PAPER.—

"Brief history of the missionary work in S. A.," with map to show position of stations.

SENTENCE PRAYERS.

PAPER.—"Special obstacles to missionary work in South America."

HYMN.—"Laborers of Christ, Arise."

TEN MINUTE DISCUSSION.—"How best to overcome these obstacles."

RECITATION OR READING.—Selected.

SOLO OR DUETT.—Selected.

TWO OR THREE PRAYERS.

CLOSING REMARKS by President.

APPOINTMENTS.

HYMN.—"Must Jesus Bear the Cross alone."

Mrs. A. S. Hughey.

ST. CHARLES, MO.

YOUNG LADIES AND THE MISSIONARY MEETING.

AT the last meeting of "Central Committee" in Washington, the question was asked, what plan shall we adopt to interest young ladies who have left school, are in society, or societies of a literary nature, and seem to have lost their childhood's interest in Missions?

While I was visiting at Warsaw, New York, *en route* to California, two young ladies, one of them having finished school, travelled in Europe, etc., drove away from the door, where I was a guest. The horses dashed along and the temptation was great to drive that lovely afternoon, but they were going to a Missionary Meeting. I wondered if there would be real enjoyment. I knew that the leader had prepared for the meeting with great care, and much prayer. When the young ladies returned I asked "Was it a pleasant meeting?" "Delightful," was the quick reply. I afterward called upon the leader and, having obtained the plan which she pursued that afternoon, I send it where thousands of others may share the benefit. Miss Fowler omitted to mention that she gave light refreshments.

Mrs. P. D. Browne.

THE PLAN.

The subject was Africa. Instead of drawing a map I made one of sand, taking a board fifty-one inches long and twenty-one wide. This board if well made will be very useful on future occasions. It must have no cracks, and an edge around it to keep the sand from falling off. Paint the board blue to represent water, if this is not convenient mark it all over with a large blue crayon pencil, then take a wet cloth and rub all over it; this gives it a very good color. Then procure some beach or building sand, sift it, put it on the board, wet it just enough so it will mould nicely, then make the outline of any map you wish. As I said, mine was Africa. I put in the mountains and rivers that are spoken of particularly in the missionary magazines. If you have a little toy village, the houses and trees

will be very useful. I covered my map with moss (except the desert of Sahara), then placed little twigs of trees all over and put toy houses where the mission stations are, and placed a sign-post by each one. By printing the name of the station on paper and placing it like a little flag in the sand where the stations are, it helps to impress the places on one's mind and will interest young people in getting up the map.

I had, of course, a regular programme with scripture, hymns and prayers. I had questions and answers arranged from different books and magazines, each one being numbered. The questions are handed to the president, the answers are passed around just before this part of the programme is announced. The president reads the question, whichever one she happens to pick up, and gives the number. The lady having the corresponding number reads the answer; this is a pleasant way of gaining information about any country. These questions and answers must be written very distinctly so that they may be easily read. I have been especially requested to write regarding the *chain* of prayers, which I arranged. I wrote off short prayers on slips of paper. I had found the names of the lady missionaries, and mentioned them; each one was remembered. These slips of paper were passed just before we knelt. The president commenced. There was not a broken link in the chain. We all know how useless a chain is if there is *one broken link.*

G. V. F.

ROBBING GOD.

BRING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Will a man rob God?—Mal. 3: 10, 8.

"THOSE texts have been ringing in my ears all the morning," said Mrs. Raymond to herself, as she sat sewing. Her face was very earnest and evidently her thoughts were occupied as well as her fingers. "To-morrow afternoon Missionary Society meets, and I am asked to bring something to read. Well, I have just been so busy I have not had time to hunt up anything specially interesting—and, besides, I do not think I can go, Saturday is such a full day and Bridget is so slow. There is marketing and preparing for Sabbath, of course; my first duty is at home. Then there is that dress which I must rip up and get ready for the dress-maker on Monday morning; if I lose my time with her, I may wait long for my dress—it is just impossible, I cannot go!" *Will a man rob God?* "No, I will send my money by Mrs. Boyd—she always goes, and that is right—she is the President—" and with such meditations Mrs. Raymond tried to quiet conscience.

Saturday morning she rose early, impressed with the fact that a busy day lay before her. She was an energetic, systematic woman and rather prided herself in having a well regulated house. At seven o'clock the whole family were assembled in the library for prayers, and, guided no doubt by the Spirit of God, Mr. Raymond turned to the 3d chapter of Malachi. As he read—*Bring ye all the tithes into the storehouse* and *Will a man rob God?* Mrs. Raymond was startled. "Those verses again," she thought, "what does it mean?" As soon as breakfast was over, she said to her little daughter: "Ruth, please take this money over to Mrs. Boyd and ask her if she will pay Mamma's dues at the missionary meeting this afternoon," and, with this opiate administered to conscience, she turned with a light heart to household affairs.

Fifteen minutes in the kitchen with Bridget arranged things in her line, and then the morning hours flew swiftly away, filled full of loving deeds for the family so dear to her. At noon she sat down to lunch with a feeling of satisfaction because all was accomplished that she had planned and she had a solid afternoon before her, for the work in her own behalf, on which she had set her heart. Robbie and George, under the care of sister Ruth, had gone to spend the afternoon with a little friend, and Mrs. Raymond slipped away to the sewing room, where the clip, clip of her scissors soon told of the energy she was putting into her work.

All went well for half an hour, when Bridget appeared on the scene with a card—"A lady in the parlor, ma'am." One glance at the card—"I cannot excuse myself to Mrs. Grant—she seldom calls and on so few ladies, I ought to feel flattered, I suppose—but oh dear, my work! Bridget, say I will be down in a moment." Mrs. Raymond received her

guest cordially, thinking 'She will not stay long;' but Mrs. Grant was not pressed for time and prolonged her visit. Mrs. Raymond glanced at the clock—"I might as well have gone to the missionary meeting," she thought, "my whole afternoon will be gone!" Just as her caller was leaving, a book agent presented himself at the door. Mrs. Raymond could not escape; "he would only take one moment and he was sure she would be interested," and he quietly slipped himself in; but she was not interested, she wished he would go, she would not take the book, and as the door closed upon him she turned to meet Bridget's distressed face and her request, "Will you step to the kitchen a moment, ma'am?" To the kitchen she went, to find the cake prepared for Sabbath a total failure and Bridget almost in tears. "Never mind, we will make the best of it," and the mistress fled upstairs to find it was almost five o'clock, and her husband came at six. Not a little disappointed and ruffled at the turn things had taken she folded away her work, for the evening must be devoted to husband and children.

Sabbath morning as Mrs. Raymond came out of church, Mrs. Boyd met her, saying, "I am so sorry you were not at missionary meeting yesterday—I was counting on you for a reading, and several others failed, so our programme was not very full." "That missionary meeting again!" thought Mrs. Raymond.

The twilight of Sabbath evening, that sweetest time of all the holy day, was falling on the earth, when, in answer to a question from her husband, Mrs. Raymond said, "No, I will not go to church to-night, Robbie is not well, I will stay with him;" so, when all had gone Mrs. Raymond gathered her darling boy into her arms and soothed him. But her own mind was not quiet. *Will a man rob God?* "Why cannot I get rid of that text? I give all I can spare to the Lord." "All you can spare!" said conscience—"Is that all you owe the Lord who bought you with his own precious blood? How about your time? Is not that a talent which will be required with usury? And your voice? You can sing and read, two talents much needed in the missionary meetings."

"Money, time and voice and only giving to my Lord and Master what I do not need specially for anything else! Jesus last, instead of first." Rising, she laid her sleeping boy upon the bed and sank on her knees beside him. "Father, forgive me," rose from her troubled heart. "All these years I received nothing but richest tokens of Thy love. My cup is full of blessings, my Christian home, husband, children, friends—all, Thy sweet gifts, and what return made I to Thee? Father, forgive me! Take me and use me! In everything keep the first place sacred to Thyself."

God accepted the offering and Mrs. Raymond rose from her knees changed, her life henceforth sweetened and lifted higher, her soul echoing the hymn

"Nearer the Christian's mercy-seat,
I am coming nearer,
Feasting my soul on manna sweet,
I am coming nearer;
Stronger in faith, more clear I see,
Jesus, who gave Himself for me,
Nearer to Him, I still would be,
Still I'm coming nearer."

On a card always kept in her Bible was written, Tithes in the storehouse:

Money—At least one-tenth.

Time—The Sabbath-school hour (by rising a little earlier); weekly prayer-meeting; missionary meeting.

Voice, in prayer and praise. My whole body, soul and spirit, *His* forever.

And Mrs. Raymond became a power in God's hands.

An Auxiliary Worker.

SUGGESTION CORNER.

VERY suggestive is the list of subscribers to a fund which was raised for the purpose of averting the withdrawal of the British East Africa Company from Uganda. The list was published in London some months ago, and from it we quote as follows: Anonymous, £1,000. The Mother of a Missionary, £50. Result of a few acts of self-denial, £7. Various sums were subscribed with the signatures that follow: "Of Thine Own," "Gold Ring," "One to whom much is forgiven," "Sale of old china," "Invalid Teacher," "Uganda very close at heart."

THIS magazine does NOT publish leaflets. Please always send to some one of the Woman's Societies for such, and "Exercises No. 3," by the way, is published by the Church Board of Publication, Phila.

SINCE LAST MONTH.

ARRIVALS.

July 26.—At Tacoma, Wash., Miss Gertrude S. Bigelow, from Japan. Address, Batavia, N. Y.
July —.—Miss McKillican from Peking. Address, Van Kleek Hill, Ont., Canada.
July —.—At New York, Mrs. Harris and daughter, from Tripoli, Syria. Address, Fayetteville, N. Y.
July —.—Miss A. P. Ballagh, from Tokyo, Japan. Address, Tenafly, N. J.
July —.—Miss Symes from Allahabad. Address, 12 Pembridge Pl., Bayswater, London, Eng.
August —.—At New York, Mr. and Mrs. John Jolly, from Sangli, S. India. Address, 46 Garden Ave., Toronto, Can.
August 12.—At San Francisco, Rev. and Mrs. Daniel McGilvary, from the Laos Mission.
August 12.—At San Francisco, Rev. Geo. W. Knox, D.D., and family, from Japan. Address, Englewood, N. J.
August 18.—At New York, Rev. T. H. Candor and family, from Colombia. Address, Delta, Pa.

DEPARTURES.

August 12.—From New York, Rev. J. A. Ainslie and family to join our mission at Mosul, where they have previously labored in connection with the American Board.
August 22.—From New York, Miss Lillian Reinhart, to meet the Ainslie family in London, and proceed with them to Mosul.
August 28.—From Vancouver, B.C., Jas. B. Neal, M.D. and Mrs. Neal, returning to Chinanfu, China.
Dr. Sarah A. Poindexter, to join the Shantung Mission, at Chinanfu.
Miss Elizabeth Milliken, returning to Tokyo, Japan.
Sept. 9.—From New York, Rev. and Mrs. J. F. Holcomb, returning to Jhansi, India.
Miss Alice Barber returning to Beirût, Syria, and Miss M. L. Law, to join the Mission.
Sept. 9.—From San Francisco, Rev. J. J. Lucas, returning to Allahabad, leaving his family in this country.
Sept. 11.—From Ann Arbor, Mich., Rev. and Mrs. Scott Williams, for the Mexico Mission.

MARRIAGES.

August—.—At Ford River, Mich., Miss Burgess to Rev. C. Scott Williams, of San Luis Potosi, Mex.
Sept. 13.—At Cleveland, O., in the Bethlehem Church, by Rev. Henry Schauffler, father of the bride, Miss Mary Schauffler to Rev. Benj. Labaree, Jr., under appointment to Persia, where he was born and where his parents have labored for thirty years.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

Directors' Meeting, Oct. 3d, 11.30 A.M. It is hoped that not only will every Director have returned in season to be in attendance, but that many members of the city churches as well as suburban visitors and those from a distance who may be in the city, will join with us in making this first meeting after the summer's vacation one of inspiration for earnest work for the season upon which we are entering.

Get the Women, is a fresh presentation of the argument for woman's work for woman and may help some, who have not yet enlisted in missionary service, to understand the greatness of the opportunity that it offers. 1 cent each; 10 cents per dozen.

SIXTY THOUSAND DOLLARS is asked for by the Board of Foreign Missions from the Christian Endeavor Societies of the Presbyterian Church during the present year. Our Young People's Secretary, Miss F. U. Nelson, will be glad to be put in communication with any of these Societies, Young People's or Junior, in our territory that have not yet taken up regular missionary work. The special objects proposed for the work of the Christian Endeavor Societies are the support of the day schools in Wei Hien, China, and school work in Syria, but other objects will be suggested if preferred. Please send addresses promptly.

From Chicago.

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

WE wish at this time of financial depression, when the friends of missions are fearing that funds may fall short of our expectations and needs, that all might have heard Dr. Corbett on Friday, when he spoke of prayer, and the customs of idolatrous people who never approach their gods without a gift in their hands. Can we really heartily approach our Father praying, "Thy kingdom come," and not also bring gifts to help advance that kingdom? How many of us day after day and week after week repeat that request without the thought of our accountability to help it by our gifts as well? While upon this topic perhaps the leaflet "Lessons which the heathen may teach us" (price 3 cents) may give further light upon the custom of gifts as worship among the nations to whom we are sending the Word.

REV. W. H. LINGLE, who expected to soon return to China, leaving his wife in this country, has been obliged, we are sorry to learn, to give it up for the present, on account of the unfavorable change in Mrs. Lingle's health.

WE have bade good-by and God-speed to Rev. and Mrs. Walter Clark, soon to sail for the Lodiana Mission, India, and Miss Reinhart, who goes to join Miss Melton in Mosul.

MISS EMMA SICKELS brought to one of our meetings three sisters from the Indian School at Vinita, Indian Territory, who sang for us, "Jesus, lover of my soul," one of the sisters playing the accompaniment on the organ.

A LARGE box containing over two hundred dolls, needed by the Misses Given and Downs at Jalandhar, has started on its way and we hope will carry joy to many hearts.

WE hope the Mission Bands will not forget the constant call for picture cards, by our missionaries. A pretty card will sometimes win a scholar, or open a closed door. Do not have any writing on the cards. Wrap the package firmly but do not seal it. Address the missionary as found printed in her regular place, in this magazine. Postage is the same that would be required in this country.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half hour meeting for prayer and the reading of missionary letters commencing at the same hour.

DEAR friends and fellow workers, shall not the first Wednesday in October see us thronging in goodly numbers to this place of prayer? Let us rally a strong force to unite in supplications for wisdom and zeal, with the divine blessing to crown every effort made for our Lord and Master.

THE Autumn is here. Its bracing days are at hand. Can we find a better season than this, before the holiday hurry and the winter storms, for getting our missionary plans into efficient shape? We have a larger work to do than ever before. Let us be alert, wise, earnest and loyal, and let *each individual* feel that upon her rests a *portion* of the responsibility of making this the best year Foreign Missions have ever known.

THREE new missionaries claim our sympathetic interest, prayer and support.

Miss L. A. Chamberlain will assist her father in the work at Bahia, Brazil. Miss M. Louise Law, a sister of Miss Law of Beyrout, will go to the Girls' Boarding School at Sidon; and Dr. Sarah A. Poindexter will find her sphere as a medical missionary at Chinanfu, China.

Quietly they will step into the ranks of missionary workers, but the depth of meaning in these acts of consecration, both to themselves and many other souls, who can tell?

MANY of our readers will be saddened to hear of the death of Mrs. Grinnan, *our Miss Lena*, we always called her in the years we knew and dearly loved her, when she was associated with her aunt, Miss Isabella Leete, in the care of Graham Seminary. Tenderly do our hearts go out to this aunt to whom she was ever a daughter beloved, and who had had the care of her since she was put into her arms, a motherless child only eighteen months old.

May the God in whom she has always trusted prove to her an all-abounding stay, support and comfort, in this hour of her bereavement.

Mrs. Grinnan leaves two little girls, one six and one four years old.

THE ladies of the Westchester Presbyterial Soc. raised during the past year a special fund of twelve hundred dollars, as a memorial of their lamented president, Mrs. Stanton Cady. They are particularly pleased that one half of the amount is to be expended for a Dispensary at Praa in the Laos.

From Northern New York.

THE Semi-Annual meeting will be held in the First Church, Troy, N. Y., Thursday, Oct. 26. It is earnestly desired that as many of the Auxiliaries and Bands, as possible, be represented. Band Leaders are specially requested to be present. This meeting is not for the transaction of business, but to stimulate missionary zeal. Notice of this meeting will be sent to each Auxiliary. Please see that your Secretary has it read from the pulpit, as well as in monthly meeting.

THE Waterford Auxiliary held a service in memory of Mrs. Samuel House, the week following her death. The ladies are now planning to publish the addresses made and the letters read, at that time, in pamphlet form. By writing to Mrs. William Gordon, Waterford, N. Y., those desiring can obtain a copy of this pamphlet.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

OCTOBER brings a realizing sense that the work to be done before April, '94, must be at once and from now on faithfully pursued. Many of us will have brought home from Chicago the inspiration of the Mission Congresses, and a world-wide enlargement of our mental horizon gained in that city of enchantment, the Columbian Exposition. Let us vigorously to work, remembering our watchwords: Faith, Courage, Prayer, Enlargement.

ALL Auxiliaries, S. Schools and C. E. Societies contributing through our Treasury will receive letters this month from their respective Secretaries, telling of the new work for this year, and containing some words of cheer and encouragement. We bespeak prayerful attention to these appeals. We ask the Secretaries to have them read in Auxiliary meetings. Write to your Board Secretaries if you desire help. They are not only willing but glad to respond.

THE Board of the Southwest has lost an honored, beloved and valuable friend in the death of Mrs. Sarah Anna Copp, at her home in St. Louis, August 26. Since the first meetings of the Board, Mrs. Copp's presence and "sanctified common sense" have been invaluable. Her loss will be keenly felt, her memory will ever be precious.

THE Synodical Foreign Missionary Society of Kansas, in session at Ottawa, August 11–15, held a delightful meeting. "Advance—gain" was the tenor of all reports. The address of the President, Mrs. Tweeddale, was a model of concise thought, clearly expressed. Recognition is gratefully made of the untiring energy and faithfulness of the President and Cor. Secretary, Mrs. Thomas. The presence of Mr. and Mrs. Garvin, Mrs. Berger, and Dr. Thomas Marshall added much to the interest. No matter if times are hard and crops have failed, Kansas women work and give, animated by devotion to the cause of Him whom they love and serve.

AN interesting letter from Miss McGuire is ready. Please send postage for copy.

PRAY for our five missionaries in Siam and the Laos Country.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

WE hope to have our new Mission Home finished this month, so that it may be dedicated at the time Synod meets about the 19th of October. Many societies have helped to furnish the building: some have furnished rooms and others have provided for part of the furnishing. All such work must be outside the regular work of the auxiliaries. $10.00 will provide the bedroom furniture for one girl, $70.00 will furnish a dormitory for a number of girls. What has your society done?

ONE of our California young ladies now in Cornell University has given herself to the foreign work and is preparing to go out as a medical missionary under the Occidental Board.

WE have one hundred Chinese children in our mission schools in California. They are our hope for Christian families. Pray for them.

MRS. BENJAMIN DOUGLASS of Santa Barbara, one of the Vice Presidents of our Board, has gone to Chicago to attend the Woman's auxiliary of the World's Congress of Missions, and to deliver an address on "The Reason Why." We know of no one who would be better fitted to tell the reason why women are interested in this world-wide work for the Saviour, and we believe this address would make a strong plea for our work if published in leaflet form.

From Portland, Oregon.

Meetings third Tuesday of each month at the 1st Church, 12th and Alder Sts. Visitors welcome.

AT the meeting of Central Committee held in May, at Washington, D. C., the Woman's North Pacific Board of Missions was heartily and unanimously received into the confederation of Woman's Boards. Their cordial reception was most gratifying and, thus strengthened, the N. P. B. has renewed courage, and we predict growth in all lines of work in this far Northwest.

LAST FALL a Christmas box containing dolls, books, toys and cards was sent to Mrs. Doughty's school, Japan. This box was so highly appreciated that the Board has decided to send another. All societies or bands wishing to contribute, are requested to notify Mrs. A. W. Stowell, 475 Clay St., Portland, immediately.

MISSIONARIES supported in the foreign field by the North Pacific Board:

Mrs. Walter Doughty, Yamaguchi, Japan; Rev. Herbert Andrews, Mynpurie, India; Miss Helen Strong, Seoul, Korea.

MEDICAL students in preparation for the foreign field: Miss Maud Allen, Portland, Oregon; Miss Lila E. Leonard, Tacoma, Wash.

OUR Home for Chinese women and children, at Portland, is deserving of the gifts and prayers of every woman in our Auxiliaries. The "Home" property, valued at about six thousand dollars, has this year been transferred to the Assembly's Board of Foreign Missions, New York, but the support of the "Home" still rests upon the North Pacific Board.

TILLIE PAUL, whose name is so familiar to those who have been long interested in the Alaska work, is coming to Portland to perfect herself in the art of dress-making, in order that she may better instruct women and girls at her home.

NEW AUXILIARIES AND BANDS.

INDIANA.
Bluffton, Whatsoever Band.

IOWA.
Bloomfield, reorg.
Wapello.

MARYLAND.
Annapolis.

NORTH DAKOTA,
Backoo, S.C.E.
Drayton.
" Buds of Promise.
Minto, reorg.

OHIO.
Leesville.
New Hazeltown.
Yellow Creek, Wayside Gleaners.

PENNSYLVANIA.
Cambridgeboro, (Boys).
Elkland, S.C.E.
Houtzdale, Jr.C.E.
Scranton, Washburn St., (Children.)
Wayne, Young Ladies.

SOUTH DAKOTA.
Flandreau, Mite Gatherers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from August 1, 1893.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE.—Harrisburg, Market Square, $50
CLARION.—Bethesda, 15; Brockwayville, 2, Bd. Always Ready, 21; Callensburg Bd. Y.L., 6.78; E. Brady, Beacon Lights, 37; Leatherwood, 16; New Rehoboth, 14.20; Pisgah Y.P.S., 30; Punxsutawney, 5.25; Wilcox, 6, 153.23
HUNTINGDON.—Altoona, 1st, 47.73; 2d, 28.65; Birmingham, 29.56; Hollidaysburg, 5.09, Huntingdon, 51.67, S.C.E., 16.50; Lewistown, 50; Lower Spruce Creek, 20; Mifflintown, 15.50; Philipsburg, 8.85, Bd. Arbutus, 13.50; Pine Grove, 20; Sinking Valley, 21.28, Bd. Gleaners, 27.30; Spring Creek, 2.95; Spruce Creek, 172; Tyrone, 48; Warrior's Mark, 12, 590.58
KITTANNING.—Apollo, 32.22, Hopeful Bd., 3.51, Faithful Workers, 1.77; East Union, 6.78; Indiana, 100; Marion, 8.75; Midway, 14.10; Parker City, 13; Rural Valley, 15; Saltsburg, 51.59; W. Lebanon, 5.76, 252.48
LIMA.—Ada, 28
PHILADELPHIA.—First ch., Growing Band, 19
PITTSBURG & ALLEGHENY.—Allegheny 1st, 69.90; McClure Ave., 67.40, Primary Cl., 30; Beaver, Bd. Sunbeams, 13.50, Y.P.S., 8.50; Bethel, 18; Concord, Busy Gleaners, 5; Cannonsburg Cent'l. King's Bd., 40; Edgewood, 16.85; Emsworth, Y.L.S., 8.45; Glenshaw, 6; Hiland, 50; Hoboken, 3, Miss'y Chips, 2, Y.L.B., 25; Ingram, S.C.E., 20; McDonald, 45.16; McKee's Rocks, 12.50; Mt. Pisgah, 11; Oakdale, 13.43; Pittsburgh, 1st, 100; 4th, Shrom Bd., 50; Bellefield, 24.50; Covenant, 25; East Liberty, 150.25, Bd. Earnest Workers, 12, Little Helpers, 7.35; Highland, 12.13; Lawrenceville, 12; Park ave., 14; Pt. Breeze, 50; Sewickley, 65.13; Sharpsburg, 17.50; Wilkinsburg, 18.70, Park Place Chapel, Gospel Bells, 3.50, King's Daughters, 10, R. J. Reid Bd. 60; Cash, 4.06, 1,101.81
PORTSMOUTH.—Portsmouth, 1st, 13.55
MISCELLANEOUS.—New Castle, Dela., self-denial, 2; A friend for Mitchell Mem'l, 5, 7

Total for August, $2,215.65
Total since May 1, 1893, $14,462.93

The Aux. Soc. of Westm'r ch., Phila. has sent a box to Syria valued at $25.

JULIA M. FISHBURN, *Treas.*
1334 Chestnut St.

Sept. 1, 1893.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to August 20, 1893.

BLOOMINGTON.—Cooksville, 9.08; Danville, 30; Minonk, S.S., 20; Onarga, 18; Philo, 11; Pontiac, Columbian off., 5; Towanda, ditto, 12; Waynesville, 2.84, 107.92
BOULDER.—Ft. Morgan, Passover off., 8.00
CENTRAL DAKOTA.—Madison, 3.40; Wentworth, 3.10, 6.50
CHICAGO.—Chicago, Christ Chapel, 6.47; 6th, 48.60; Ch. of the Covenant, 4; 8th, C.E., 10; Fullerton Av. Ch., 19.20; Jefferson Park Ch., 15; Evanston, 1st, 60; South Evanston, 30; Hyde Park, 54, Y.P.M.S. 25; Lake Forest, Y.P.M.S., 25.36, S.S., 30, Steady Streams, 68.47; Maywood, Jr. C.E., 10; Mrs. W., 10, 416.10
CORNING.—Bedford, 4.35; Clarinda, 10; Emerson, 3.30; Gravity, 4.10; Lenox, 2.15; Red Oak, S.S., 4.87; Shenandoah, 4.84, 33.61
DENVER.—Denver, 23d Av. Ch., Midway Club, 10.00
DUBUQUE.—Dubuque, 1st, 12; 2d, C.E., 5.25; Hopkinton, 8.18; Oelwein, 2.43; Pine Creek Ch., 9.70, 37.56
GUNNISON.—Delta, 2; Glenwood Springs, 18.55; Gunnison, 1.90; Lake City, 1.60, 24.05
MADISON.—Lodi, 13.10; Portage, 4; Poynette, Pr. off., 11.88; Reedsburgh, 13.50, 42.48
MATTOON.—Assumption, 4; Charleston, 5; Neoga, 20.80; Tuscola, 5, 34.80
OTTAWA.—Rochelle, Miss Mary Shaw, 25.00
NEW ALBANY.—Brownstown, C.E., 3; Corydon, 5; Hanover, 4.89; Jeffersonville, 38; Madison, 1st, 12.50; New Albany, 1st, 32.55; 2d, 24.20, Mrs. Nunemacher, 10; North Vernon, 7.25; Pleasant Tp., 2; Seymour, 2.90; Vevay, 88 cts., 143.17
ST. PAUL.—Macalester, 8; St. Paul, 1st, 10; 9th, 11.15; Arlington Hills, 3.15; Central Ch. C.E., 45; House of Hope, Ch. 150, 227.30
SCHUYLER.—Brooklyn, 3; Hamilton, 5; Hersman, 9.29; Macomb, 31.25. Cheerful Givers, 45, 93 54
UTAH.—Ogden, 10 (less Pbyl. ex. 10 cts.), 9.90
WINNEBAGO.—Marinette, 18.90
WINONA.—Albert Lea, C.E., 12.50; Austin, 4.20, S.S., 2.12; Chester, 5; Owatonna, 6.25; Winona, 7.45, 37.52
LEGACY.—Southampton, L. I., Miss Harriet J. Rogers, 1,622.57
MISCELLANEOUS.—By sale of "A Brief Record," Life of Mary M. Campbell, 60 cts.; Wilmar, Minn., mother and daughter, 10, 10.60

Total for month, $2,909.52
Total since April 20, $10,738.69

MRS. C. B. FARWELL, *Treas.*,

Chicago, August 20, 1883.
Room 48, McCormick Block,

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, for August, 1893.

BROOKLYN.—Brooklyn, Bethany, 5.98; City Park Chapel, 5.17, Cheerful Givers, 4.50; Classon Ave., 11.67; Greene Ave., 3.60; Lafayette Ave., 120.86; Memorial, 53.08; Prospect Heights, 6.79; Ross St., 11.08; Throop Ave., 26.12, Girls' Bd., 21.58; Trinity, 5.45; Stapleton, S.I., 1st, 21; West New Brighton, Calvary, S.S., 14, 310.88
CAYUGA.—Auburn, 2d, 38.17; Aurora, Soc. for Christian Workers, 25, 63.17
GENEVA.—1st, and North, 15; North, Y.L.S., 5, Jr. C.E., 5; Gorham, 4; Penn Yan, 40, Cheerful Givers, 10; Seneca, 5; Shortville, Carrier Doves, 12.50; Trumansburg, 15, 111.50
HUDSON.—Goshen, 50; Milford, Pa., 4.22; Nyack, 15; Port Jervis, 10.98, 80.20
LONG ISLAND.—Bridgehampton, 15; Cutchogue, S.S., 5; Mattituck, 4; Moriches, self denial, 5; Selden, 1.75; Southampton, 13.02, self denial, 1; Westhampton, 8.08; Yaphank, 14.38, 67.23
NASSAU.—Hempstead, 4.59; Huntington, 1st, Y.L.S., 15; Newtown, 2.91, 22.50
NIAGARA.—Albion, 24; Holley, 6.50; Lockport, 1st, 40; Medina, 10; Niagara Falls, 10.88, 91.38
NORTH RIVER.—Cold Spring, Willing Workers, 3; Freedom Plains, 10; Newburg, 1st, 14; Poughkeepsie, 159.75; Rondout 50, Red Cross Legion, 10, 246.75
ROCHESTER.—Gates, 10; Geneseo Village, 20; Groveland, 17; Rochester, Brick, 50; Central, 50, Jenny Lush Soc., 30; First, 55, 232.00
TRANSYLVANIA, KY.—Lebanon, 1st, 15.00
UTICA.—Ilion, Y.L.S., 5.50; New Hartford, 15, S.S., 25; Utica, Bethany, 119; Westminster, Fisher Bd., 25, 189.50
WESTCHESTER.—New Rochelle, 1st, 13.25; Rye, p. off., 72.50, 85.75
MISCELLANEOUS.—Cash, 23.67; East Bloomfield, N. Y., W.F.M.S., 13 67; "E.C.," 50 cts.; Fort Wrangel, Alaska, Rev. C. Thwing, 10; Houlton, Me., Jr. C.E., 5; "Yours in the desire to do good," 4, 56.84

Total $1,572.70
Total since April 1st, $15,783.55

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
53 Fifth Ave., New York City.

Error in receipts for July, Utica Presbytery, Waterville, 115, should be 120.

Receipts of the Woman's Occidental Board of Foreign Missions to August 24, 1893.

BENICIA.—St. Helena, Crown Winners, 2.50; San Rafael, 30, 32.50
SAN FRANCISCO.—San Francisco, 1st, 22.25; Trinity, 10; Westminster, 12.20, 44.45
SAN JOSE.—Los Gatos, 1st, 6
MISCELLANEOUS.—Board rec'd at Home, 295; Contribution Box at Home, 4.20; Friends, 2, 301 20

Total $384.15
Total since March 25, $1,430.43

MRS. E. G. DENNISTON, *Treas.*,
933 Sacramento St., San Francisco, Calif.

August 24, 1893.

THE BOOKS OF REV. JAMES A. WORDEN, D.D.,

SUPERINTENDENT OF SABBATH-SCHOOL WORK.

The Bible Teacher's Guide, or Methods of Work in the Sabbath-school. 2 vols. Paper, 25 cents each.

The second volume of this most practical and suggestive help for Teachers and other Sabbath-school Workers has just appeared. Both parts are packed full of wise counsels, attractive and interesting plans of work and methods of reaching scholars and of getting and giving the most good.

Westminster Normal Class Outlines. Junior Course. 12mo. Paper, 20 cents. Cloth, 50 cents.

There are outlines of twenty-six lessons, each of which gives a helpful analysis of some important theme of Biblical study, together with a suggestive sketch of some topic related to the aim or manner or method of Sunday-school Teaching.

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Treats of practical Sabbath-school methods, and into this Dr. Worden has gathered the results of his work, observation, and studies for many busy years.

Sabbath-school Secretary's Record. Small 4to. 60 cents.

The object of this record is not merely to mark the attendance of scholars, but also to promote their faithfulness and diligence in all the elements that make up an efficient Sabbath-school.

The Young Pastor's Position and Work in the Sabbath-school. 16mo. Paper, 4 cents.

The importance of the Sabbath-school in every earnest church renders it necessary that the young pastor should be wisely guided in his direction of this part of his work.

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